WHERE IS ALLAH?

Evidences from the Qur'an, Sunnah & Early Scholars

BY IMAM AL-DHAHABI

SUMMARISED AND VERIFIED BY SHAYKH AL-ALBANI

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بسم الله الرحمن الرحيم

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INDEX

TRANSLATOR'S INTRODUCTION ---------- 1

INTRODUCTION BY SHEIKH AL-ALBANI ---------- 5

DESCRIPTION OF THE MANUSCRIPT ---------- 8
[ORIGINAL NAME OF THE BOOK] ---------- 11
[METHODOLOGY IN THE BOOK] ---------- 11
[HARMS OF WEAK AHADITH] ---------- 14
[MUJAHID'S ATHAR] ----------17
SUBJECT OF THE BOOK AND ITS IMPORTANCE ---------- 26
[MISINTERPRETING ISTIWA?]----------31
[REPENTANCE OF AL-JUWAYNI]---------- 32
[MEANINGS OF ISTIWA]---------- 39
[ASHA'RI VS BATINI]---------- 41
[TA'WIL OF THE QADIANIS] ---------- 41
[SALAF VS KHALAF] ---------- 42
[DEFENCE OF IBN TAYMIYYAH]---------- 50
[AN IMPORTANT PRINCIPLE] ---------- 61
[ABOUT THE BOOK] ---------- 67
[IS ALLAH EVERYHERE?] ---------- 69
[AI-ALBANI VS A PREACHER] ---------- 75
[HOW TO REVIVE ISLAM]---------- 77
COMMON MISCONCEPTIONS AND THEIR REFUTATIONS ---------- 88

[KITAB AL-'ULUW] ---------- 104

[AYAAT ON ALLAH'S HIGHNESS]---------- 105
[NARRATIONS ON ALLAH'S HIGHNESS] ---------- 109
MENTION OF WHAT HAS BEEN TRANSMITTED TO US FROM THE TABIʿIN REGARDING THE ISSUE OF ʿULUW---------- 188
A MENTION OF WHAT THE IMAMS SAID AT THE EMERGENCE OF AL-JAHM AND HIS DOCTRINE.---------- 199

BIOGRAPHY 1 - ABU HANIFA, THE SCHOLAR OF IRAQ, MAY ALLAH HAVE MERCY ON HIM (80-150 AH) ---------- 199
BIO 2 -IBN JURAYJ, THE SHEIKH OF THE HARAM AND MUFTI OF HIJAZ(D .150AH) 202
3 - AL-AWZA'I, ABU AMR ABDUR RAHMAN IBN AMR, THE SCHOLAR OF PEOPLE OF SHAM IN HIS TIME(D. 157AH) ---------- 203
4 -MUQATIL IBN HAYYAN, SCHOLAR OF KHURASAN (D. BEBFORE 150 AH)------ 204
5 - SUFYAN AL THAWRI, THE SCHOLAR OF HIS TIME(97-161 AH) ---------- 205

6 - MALIK, IMAM OF DAR AL-HIJRAH (93-179H) ---------- 207
7 - LAYTH IBN SA'D, THE SCHOLAR OF EGPYT (D. 175 AH) ---------- 213
8 - SALAM IBN ABI MUTI', FROM THE IMAMS OF BASRA (D. 164 AH) ---------- 214
9 - HAMMAD IBN SALAMAH, THE IMAM OF THE PEOPLE OF BASRA (D. 167 AH) -- 215
10 - ʿABD AL-ʿAZIZ IBN AL-MAJISHUN, THE MUFTI OF MADINAH AND ITS SCHOLAR, ALONGSIDE MALIK (D. 164 H) ---------- 216
11 - HAMMAD IBN ZAYD, AL-BASRI, THE HAFIZ, ONE OF THE EMINENT FIGURES (98–179 AH) ---------- 218
12 - IBN ABI LAYLA, THE JUDGE AND SCHOLAR OF KUFAH, DIED EARLY (148 AH) 220
13 - JAʿFAR AL-SADIQ, THE LEADER OF THE ʿALAWIS IN HIS TIME AND ONE OF THE IMAMS OF HIJAZ. HE DID NOT MEET THE COMPANIONS. (D. 148 AH) ---------- 220
14 - SALAM, THE RECITER OF BASRAH (D. 171 AH) ---------- 221
15 -SHAREEK THE QADI, ONE OF THE PROMINENT FIGURES (D. 177 OR 178 AH) -- 222
16 - MUHAMMAD IBN ISHAQ, THE IMAM OF THE PEOPLE OF THE MAGHAZI. (D. 150 AH) ---------- 223
17 - MIS'AR IBN KIDAAM, ONE OF THE IMAMS [D. 153 OR 155 AH]. ---------- 224
ANOTHER GENERATION THAT CAME AFTER THOSE WHO PRECEDED. ------ 225
18 - JARIR AL-DABBI, THE HADITH SCHOLAR OF RAYY (D. 117-188 AH). -------- 225
19 - ABDULLAH IBN AL-MUBARAK, SHAYKH AL ISLAM (118–181 AH) ---------- 225
20 - AL-FUDAYL IBN ʿIYAD, SHAYKH OF THE HARAM (D. 187 AH) ---------- 227
21 - HUSHAYM IBN BASHIR, THE SCHOLAR OF THE PEOPLE OF BAGHDAD (D. 183 AH) ---------- 228
22 - NUH AL-JAMIʿ, THE JURIST OF KHORASAN (D. 173 AH) ---------- 229
23 - 'ABBAD IBN AL-'AWWAM, THE HADITH SCHOLAR OF WASIT [D. 185 AH]--- 230
24 – THE QADI ABU YUSUF (MAY ALLAH HAVE MERCY ON HIM) DIED IN THE YEAR 182 AH. ---------- 230
25 - ABDULLAH IBN IDREES, ONE OF THE PROMINENT FIGURES (D. 192 AH)----- 235
26 - MUHAMMAD IBN AL-HASAN, THE JURIST OF IRAQ (131–189 AH) --------- 236
27 - BUKAYR IBN JA'FAR AL-SULAMI, ONE OF THE SCHOLARS OF JURJAN ----- 238
28 - BISHR IBN 'UMAR AL-ZAHRANI THE HAFIZ (D. 207 AH)---------- 238
29 - YAHYA AL-QATTAN THE MASTER OF HUFFAZ (120–198 AH).---------- 239
30 - MANSUR BIN AMMAR, THE ADMONISHER OF HIS TIME. ---------- 239
31 - ABU NUʿAYM AL-BALKHI: I DO NOT KNOW HIM.---------- 241
32 - ABU MU'ADH AL-BALKHI, THE JURIST.---------- 242
33 - SUFYAN IBN 'UYAYNAH, ONE OF THE NOTABLE IMAMS (107-198 AH)------ 243
34 - ABU BAKR IBN 'AYYASH, THIS IS THE IMAM, (D. 194 AH)---------- 246
35 - ALI IBN 'ASIM, THE MUHADDITH OF WASIT (108–201 AH)---------- 248
36 - YAZID IBN HARUN, SHEIKH AL-ISLAM (D. 206 AH) ---------- 249
37 - SAʿID IBN ʿAMIR AL-DUBAʿI, THE SCHOLAR OF BASRA (122–208 AH) ----- 250
38 - WAKIʿ IBN AL-JARRAH, THE SCHOLAR OF KUFA (127–197 AH) ---------- 251
39 - 'ABD AL-RAHMAN IBN MAHDI, THE IMAM (125–198H) ---------- 253

40 - WAHB IBN JARIR, FROM THE IMAMS OF BASRAH (D. 206 AH)---------- 253
41 - AL-ASMA'I, THE SCHOLAR OF HIS TIME ---------- 254
42- AL-KHALIL IBN AHMAD, THE IMAM OF THE ARABIC LANGUAGE (D. AFTER 160 AH) ---------- 255
43 - AL-FARRA', THE IMAM OF THE ARABIC LANGUAGE (D. 207 AH) ---------- 255
44 - AL-KHURAYBI (ONE OF THE IMAMS OF HADITH, 126–213 AH) ---------- 256
45 - ʿABDULLAH IBN ABI JAʿFAR AL-RAZI---------- 257
46 - AL-NADR IBN MUHAMMAD AL-MARWAZI (D. 203 AH)---------- 258
THE GENERATION OF AL-SHAFIʿI AND AHMAD (MAY ALLAH BE PLEASED WITH THEM). ---------- 262
47 - AL-SHAFIʿI (150–204 AH)---------- 262
48 - AL-QAʿNABI: THAT WAS THE IMAM. (D. 221 AH) ---------- 266
49 – 'AFFAN: ONE OF THE LEADING FIGURES OF THE SUNNAH (D. AFTER 219 AH) 267
50 - ʿASIM IBN ʿALI, TEACHER OF AL-BUKHARI (D. 221 AH) ---------- 268
51 - AL-HUMAYDI (ʿABD ALLAH IBN AL-ZUBAYR) (D. 219H) ---------- 269
52 - THE SCHOLAR OF THE EAST, YAHYA IBN YAHYA AL-NAYSABURI (D. 226 AH) 270
53 - THE SCHOLAR OF RAYY, HISHAM IBN ʿUBAYD ALLAH AL-RAZI (D 221 AH) ---271
54 - THE JURIST OF MADINAH, ʿABD AL-MALIK IBN AL-MAJISHUN (D. 214 AH) -- 272
55 - MUHAMMAD IBN MUSʿAB AL-ʿABID, SHAYKH OF BAGHDAD (D. 228 AH) -- 273
56 - SUNAID IBN DAWUD AL-MUSAYSI (D. 226 AH) ---------- 274
57 - NUʿAYM IBN HAMMAD AL-KHUZAʿI (146–228 AH) ---------- 275
58 - BISHR AL-HAFI, THE ASCETIC OF HIS TIME (151–227H) ---------- 277
59 – ABU ʿUBAYD AL-QASIM IBN SALLAAM (150–224 AH)---------- 278
60 - AHMAD IBN NASR AL-KHUZAʿI, THE MARTYR (D. 231 AH)---------- 279
61 - THE WIFE OF MAKKI ---------- 280
62 - QUTAYBAH IBN SAʿID, SHAYKH OF KHURASAN (150–240 AH)---------- 280
63 - ABU MAʿMAR AL-QATI'I, THE HAFIZ (D. 236 AH) ---------- 281
64 - YAHYA IBN MA'IN, MASTER OF HUFFAZ (D. 233 AH) ---------- 282
65 - 'ALI IBN AL-MADEENI, IMAM OF THE MUHADDITHEEN (D. 234 AH) -------- 283
66 - AHMAD IBN HANBAL, SHAYKH AL-ISLAM, MAY ALLAH HAVE MERCY ON HIM, BLESS HIS RESTING PLACE, AND MAKE PARADISE HIS ABODE. (164–241 AH) ---- 284
67 - ISHAQ IBN RAHAWAYH, THE SCHOLAR OF KHURASAN (166–238 AH) ----- 287
68 - ABU ABDILLAH IBN AL-AʿRAABI, THE LINGUIST OF HIS TIME (151–231 AH) -- 292
69 - ABU JA'FAR AL-NUFAYLI, THE SCHOLAR OF THE JAZIRAH REGION (D. 234 AH) ---------- 294
70 - AL-ʿAYSHI, FROM THE SCHOLARS OF BASRA, (D. 228 AH) ---------- 295
71 - HISHAM IBN ʿAMMAR, SCHOLAR OF AL-SHAM (D. 245 AH) ---------- 296
72: DHU AL-NOON, THE SHAYKH AND PREACHER OF EGYPT (D. 245 AH)------- 297
73 - ABU THAWR, ONE OF THE IMAMS OF IJTIHAD (D. 240 AH) ---------- 298
ANOTHER GROUP, FROM THEM: AL-MUZANI, AL-DHULI, AL-BUKHARI & ABU ZUR'AH.---------- 300

74 – AL-MUZANI (175 – 264 AH) ---------- *300*
75 - AL-DHUHLI (D. 258 AH) ---------- *302*
76 - AL-BUKHARI, MAY ALLAH BE PLEASED WITH HIM (194–256 AH) ---------- *303*
77 - ABU ZUR'AH AL-RAZI (221 - 264 AH) ---------- *305*
78 - ABU HATIM AL-RAZI (D.277 AH) ---------- *307*
79 - YAHYA IBN MU'ADH AL-RAZI, THE PREACHER OF HIS TIME (D. 258 AH) ---- *311*
80 - AHMAD IBN SINAN, THE MUHADDITH OF WASIT (D. 259 AH) ---------- *311*
81 – THE RABBANI IMAM, MUHAMMAD IBN ASLAM AL-TUSI (D. 242 AH) -------- *312*
82 -ABD AL-WAHHAB AL-WARRAAQ (D. 250 AH) ---------- *318*
83 - HARB AL-KIRMANI (D.270 AH) ---------- *319*
84 - UTHMAN IBN SA'ID AL-DARIMI, THE HAFIZ (D. 280 AH) ---------- *320*
85 - ABU MUHAMMAD AL-DARIMI, COMPILER OF THE SUNAN (181–255 AH) ---- *321*
86 - AHMAD IBN AL-FURRAAT AL-RAZI (D. 258 AH) ---------- *321*
87 - ABU ISHAQ AL-JUZJANI (D. 259 AH) ---------- *321*
88 - IMAM MUSLIM (204–261 AH) ---------- *321*
89 - QADI SALIH IBN IMAM AHMAD (201–290 AH) ---------- *322*
90 – HIS BROTHER, ABD ALLAH (213-290 AH) ---------- *322*
91 - THEIR COUSIN: HANBAL IBN ISHAQ (D. 273 AH) ---------- *322*
92 - ABU UMAYYAH AL-TARASUSI (180–273 AH) ---------- *322*
93 – BAQIY IBN MAKHLAD (181–276 AH) ---------- *322*
94 - IMAM ISMA'IL AL-QADI (199–282 AH) ---------- *322*
95 - HAFIZ YA'QUB AL-FASAWI (D. 277 AH) ---------- *322*
96 - HAFIZ IBN ABI KHAYTHAMAH (185–279 AH) ---------- *323*
97 – ABU ZUR'AH AL-DIMASHQI (D. 281 AH) ---------- *323*
98 - IBN NASR AL-MARWAZI (202–294 AH) ---------- *323*
99 - IBN QUTAYBAH (213–276 AH) ---------- *323*
100 – IBN ABI 'ASIM (D. 287 AH) ---------- *325*
101 – ABU 'ISA AL-TIRMIDHI (209–279 AH) ---------- *326*
102 – IBN MAJAH (209–273 AH) ---------- *328*
103 – [ABU JA'FAR] IBN ABI SHAYBAH (D. 297 AH) ---------- *329*
104 – SAHL AL-TUSTARI (203–283 AH) ---------- *330*
105 – ABU MUSLIM AL-KAJJI, THE HAFIZ (200–292 AH) ---------- *332*
ANOTHER GENERATION, AFTER 300 AH ---------- 334
106 - ZAKARIYYA AL-SAAJI (D. 307 AH) ---------- *334*
107 – MUHAMMAD IBN JARIR (224–310 AH) ---------- *334*
108 – AL-BUSHANJI, THE HAFIZ ---------- *338*
109 – IBN KHUZAYMAH, THE IMAM OF THE IMAMS (223–311 AH) ---------- *338*
110 – IBN SURAYJ, THE JURIST OF IRAQ (249–306 AH) ---------- *339*
111 – ABU BAKR IBN ABI DAWUD, MUHADDITH OF BAGHDAD (230–316 AH) ---- *342*
112 – 'AMR IBN 'UTHMAN AL-MAKKI, SHAYKH OF THE SUFIS (?–297 AH) ------- *347*
113 – THA'LAB, IMAM OF THE ARABIC LANGUAGE (D. 291 AH) ---------- *348*

114 – ABU JA'FAR AL-TIRMIDHI, THE JURIST (201–295 AH)---------- 349
115 – ABU AL-'ABBAS AL-SARRAAJ (216–313 AH) ---------- 350
116 – HAFIZ ABU 'AWANAH, THE COMPILER OF THE SAHIH (D. 316 AH)--------- 352
117 – IBN SAA'ID, THE HAFIZ OF BAGHDAD (228–318 AH)---------- 353
118 – AL-TAHAWI, THE IMAM (239–321 AH) ---------- 354
119 – NIFTAWAYH, THE SHAYKH OF THE ARABIC LANGUAGE (243–323 AH) ---- 356
120 – ABU AL-HASAN AL-ASH'ARI, THE AUTHOR OF MANY WORKS (260–324 AH) ---------- 357
121 - 'ALI IBN 'ISA (244–334 AH) AND AL-SHIBLI (247–334 AH) ---------- 369
122 – ABU MUHAMMAD AL-BARBAHARI (AL-HASAN IBN 'ALI IBN KHALAF), THE SHAYKH OF THE HANBALIS IN BAGHDAD (D. 329 AH)----------371
ANOTHER GROUP FROM THE IMAMS OF ISLAM ---------- 372
123 - ABU AHMAD AL-'ASSAAL (D. 349 AH)---------- 372
124 - ABU BAKR AL-DABBA'I, THE SCHOLAR (D. 342 AH) ---------- 372
125 - ABU AL-QASIM AL-TABARANI (260–360 AH) ---------- 373
126 - IMAM ABU BAKR AL-AAJURRI (280–360 AH)---------- 374
127 – THE HAFIZ ABU AL-SHAYKH (274–369 AH) ---------- 375
128 - THE SCHOLAR ABU BAKR AL-ISMA'ILI (277–371 AH) ---------- 376
129 - AL-AZHARI, THE MASTER OF THE ARABIC LANGUAGE (282–370 AH) ----- 377
130 – ABU BAKR IBN SHADHAN (297–384 AH) ---------- 378
131 – ABU AL-HASAN IBN MAHDI, THE MUTAKALLIM (DATES UNKNOWN) ------- 379
132 – IBN SHA'BAN (D. 355 AH) ---------- 382
133 – IBN BATTAH (304–387 AH) ---------- 382
134 – AL-DARAQUTNI (306–385 AH) ---------- 384
135 – IBN MANDAH (316–395 AH)---------- 385
136 – IBN ABI ZAID (D. 389 AH) ---------- 386
137 - AL-KHATTABI (D 388.AH) ---------- 388
138 - IBN FURAK (D. 406 AH) ---------- 389
139 - IBN AL-BAQILLANI (D. 403 AH)---------- 390
140 - ABU AHMAD AL-QASSAAB (D. NEARLY 400 AH) ---------- 393
ANOTHER SUBSEQUENT CATEGORY FOLLOWING WHAT HAS PRECEDED ---395
141 - ABU NU'AYM AL-ASBAHANI (336–430 AH)---------- 395
142 - MA'MAR BIN ZIYAD (D. 418AH) ---------- 396
143 - ABU AL-QASIM AL-LALAKA'I (D. 418 AH)---------- 397
144 - YAHYA IBN 'AMMAR (332–422 AH) ---------- 398
145 - AL-QADIR BI'LLAH, COMMANDER OF THE BELIEVERS (335–422 AH) ------ 399
146 - ABU 'UMAR AL-TALAMANKI (339–429 AH)---------- 400
147 – ABU 'UTHMAN AL-SABUNI (372–449 AH) ---------- 401
148 – SULAYM, THE JURIST (D. 447 AH) ---------- 403
149 - ABU NASR AL-SIJZI (D. 444 AH)---------- 403
150 – ABU 'AMR AL-DANI (371–444 AH) ---------- 404

151 - IBN ʿABD AL-BARR (368–463 AH) ---------- *405*
152 - QADI ABU YA'LA (380–458 AH) ---------- *408*
153 - AL-BAYHAQI (384–458 AH) ---------- *411*
154 - AL-KHATEEB [AL-BAGHDADI] (392–463 AH) ---------- *412*
ANOTHER CATEGORY ---------- 415
155 - NASR AL-MAQDISI, THE JURIST (APPROX. 410–490 AH) ---------- *415*
156 - IMAM AL-HARAMAYN (418–478 AH) ---------- *415*
157 - SAʿD AL-ZANJANI (381–471 AH) ---------- *420*
158 - SHEIKH AL-ISLAM AL-ANSARI (396–481 AH) ---------- *421*
159 - AL-QAYRAWANI ---------- *423*
160 - IBN ABI KUDAYYAH AL-TAYMI ---------- *423*
161 - AL-BAGHAWI (APPROX. 436–516 AH) ---------- *424*
162 - ABU AL-HASAN AL-KARJI (458–532 AH) ---------- *425*
163 - ABU AL-QASIM AL-TAYMI (457–535 AH) ---------- *426*
164 - IBN MUHIB ---------- *427*
165 - QADI ABU BAKR IBN AL-ʿARABI (468–543 AH) ---------- *429*
166 - SHEIKH ʿABDUL QADIR [AI-JILANI] (471–561 AH) ---------- *430*
167 - SHAYKH ABU AL-BAYAN (D. 551 AH) ---------- *431*
168 - AL-QURTUBI (D. 671 AH) ---------- *433*
GLOSSARY ---------- 437

TRANSLATOR'S INTRODUCTION

All praise is to Allah, Exalted is he. High above his throne, Governing the affairs of his slaves. Due to him we live and to him we shall return. There is no knowledge except that he grants it nor is there any guidance except that it was he who bestowed it, we testify none has the right to be worshiped in truth except he and that Muhammed is his slave and messenger, Peace and blessings be upon him, His family, companions and those who follow them in goodness.

AS FOR WHAT PROCEEDS:

We have translated the book 'Mukhtasar Al-'Uluw' Of Imam al-Dhahabi, which is summarised and annotated by Shaykh Al-Albani, May Allah have mercy upon them, Soley by the grace of Allah with no power or might from our own selves.

وَإِن تَعُدُّواْ نِعْمَتَ ٱللَّهِ لَا تُحْصُوهَآ

"And if you were to count the blessings of Allah you will never be able to number them." (14:34)

It should be clarified O blessed reader, may Allah keep you firm upon the truth, this book is not a beginner's book and some of the narrations within do require further clarification, Therefore, Abu Isa Abdus Salam and Shahbaz Ahmad Toor have taken it upon themselves to provide clarifications along with quotations from other books where needed, so that no room is left for ambiguity, and those who don't understand the context of such narrations prior are not left confused. Such comments will be clearly marked as translator's notes as to enable the reader to differentiate between them and the

actual text of the book. We have also written a short glossary at the end of the book which the reader may read prior to starting the book so he is able to grasp all the Arabic terms within.

We have done our best to ensure the correct transliteration and spelling of the names and kunyas of the scholars mentioned in this book. If you come across any errors, please do not hesitate to contact us.

To maintain clarity, we have distinguished our explanatory additions within the text. When you see "i.e." within parentheses *()* then these are clarifications added by us. Likewise, all words enclosed in square brackets *[ ]* throughout the book have been inserted by us to aid understanding. Similarly, we have provided references for all the Qur'anic Ayaat quoted in the book for the benefit of the reader.

Moreover, we have added several additional titles in the introduction written by Sheikh al-Albani, as well as at the beginning of the sections authored by Imam al-Dhahabi, distinguished by *[ ]*. These were not part of the original text but were added to improve structure and readability.

The majority of Shaykh Al-Albani's introduction is not beneficial for beginners, If the reader wishes he may skip straight to page 88, If he finds difficulty in that then he may refer straight to the actual text of the book which starts on page 104.

Our reason for translating this book is due to the lack of content in the English language regarding this affair, as a result it has become an opening for the people of innovation to spread their misguidance and kufr (disbelief) to such an extent that the saying "Allah is everywhere" has become common on the tongues of entire villages! Yet the upholders of the sunnah have become the targets of slander and insults, just as the messenger peace and blessings be upon him was labelled a mad man

وَقَالُوا۟ يَـٰٓأَيُّهَا ٱلَّذِى نُزِّلَ عَلَيْهِ ٱلذِّكْرُ إِنَّكَ لَمَجْنُونٌ

They say, "O you to whom the Reminder is revealed! You must be insane! (15:6)

The upholders of the sunnah have been labelled as "anthropomorphists" by those who oppress themselves with their own ignorance and Allah's refuge is sought, only had they known the belief which they mock and belittle is the same belief held by the very Messenger they claim to love and follow!

So it is hoped that Allah sees benefit in our small effort and assists us in spreading it so it may be a means of rectifying the ummah of Muhammed (peace and blessings be upon him) who said **"By Allah, if a single person is guided by Allah through you, it will be better for you than a whole lot of red camels."** As reported in Bukhari and Muslim.

So we say, May Allah have mercy upon a slave who reads what is established in this book, ponders upon it and accepts it with conviction.

- YOUR BROTHERS IN ISLAM, ABU ISA ABDUS SALAM, SHAHBAZ AHMAD TOOR, AND MUNEEB BIN IMTIYAZ.

MAY ALLAH PARDON THEM AND THEIR LOVED ONES.

INTRODUCTION BY SHEIKH AL-ALBANI

MAY ALLAH HAVE MERCY ON HIM

In the name of Allah the Most Gracious the Most Merciful.

All praise is due to Allah. We praise Him, seek His help, and ask His forgiveness. We seek refuge in Allah from the evil within ourselves and from our bad actions. Whomever Allah guides, none can misguide; and whomever He leaves astray, none can guide.

I bear witness that there is no deity worthy of worship in truth except Allah, alone, without any partner. And I bear witness that Muhammad (Peace and blessings be upon him) is His servant and Messenger. May the peace and blessings of Allah be upon him, his family, his companions, and all his brothers in faith until the Day of Judgment.

TO PROCEED:

Before the noble reader is my abridgment of the esteemed book: **'Al-'Uluw lil-'Aliyy al-'Azeem wa-idaah Sahih al-Akhbaar min Saqeemiha'** (The Highness of the Most High, the Almighty with a Clarification of Authentic Reports from the unauthentic) by **the hafiz Abu 'Abd Allah Shams al-Deen Muhammad ibn Ahmad ibn 'Uthman ibn Qaymaz al-Dimashqi al-Athari**, known as **al-Dhahabi**. It is the **'Kitab al-'Arsh'** (Book of the throne) which **Ibn al-'Imad** mentioned in the biography of the hafiz in **al-Shadharat** (vol. 8, p. 156), and likewise **al-Saffarini** mentioned it in his book **awami' al-Asrar**, quoting from it repeatedly, as I have seen in the abridgment by **Sheikh 'Allamah Muhammad ibn 'Ali ibn Sallum.**

The credit for my undertaking to abridge and publish this noble book goes to my brother in faith**, the ustad Zuhayr al-Shawish.** During a scholarly discussion with him about the books authored on creed

(i.e. Aqeedah), this book was mentioned, and so he suggested to me that I should undertake its verification (Tahqeeq) and referencing (Takhreej) then I added to it saying: '**and also its abridgment and the removal of weak reports from it**' and I clarified to him the necessity and importance of that. And after discussing the matter and carefully considering it, we agreed upon doing so. What encouraged me to carry it forward was my knowledge of a good manuscript copy preserved in the Zahriyyah Library in Damascus, which we could rely on for the verification.

And I began the work of abridging using a poorly printed and verified edition, as no other copy was available to us at the time due to being on a journey. However, once I returned to Damascus, I devoted myself fully to its verification, sourcing of references, and commentary until Allah, by His grace, bounty, and generosity, enabled me to complete it.

And when I began the verification, one of the first steps I took was to compare the printed edition in question with the manuscript from the library. I also made use of other printed versions available to me, the most important being the first edition, lithographed in India in 1306 AH, based on a handwritten manuscript that was copied from the author's handwriting (may Allah have mercy on him) by **Ahmad ibn Zayd al-Maqdisi**, as mentioned at the end of the Indian edition.

As for the other copies, they follow the Indian editions and are derived from them. They are three in number.

1. The first is the Manar edition by **Sayyid Rasheed Rida** (may Allah have mercy on him) published in the year 1332 AH. It's based on the Indian edition, as he clearly stated on the first page of his publication.
2. The second one is the edition published by **Ansar al-Sunnah al-Muhammadiyah** in Cairo, printed in the year 1357 AH, with commentary by the esteemed **Sheikh ʿAbd al-Razzaq Afifi** and revision by **Ustadh Zakariya Ali Yusuf.**

3. The third is the edition published by **al-Maktabah as-Salafiyyah al-Madinah al-Munawwarah** in 1388 AH, with an introduction and revision by **Ustadh ʿAbd al-Rahman Muhammad Uthman.**

The last two editions are based on the edition published by **Sayyid Rasheed Rida**, even though this is not explicitly stated in either of them. However, this is clear to anyone who compares them with his edition, for any omission, error, or distortion found in his edition is inevitably found in both. There are many examples of this, but I will suffice here with one particularly strange example, which highlights the importance of proper verification or editing something that some boast about! I pointed this out at the end of the book under **biography 167 [of] Sheikh Abu al-Bayan**. In the Manar edition (p. 342), it reads as follows:

> **"The Hanbalis, when asked, 'What is the evidence that the Qur'an is (not) composed of letters and sound?"**

Likewise, there is an added word "not" enclosed in parentheses and printed in a smaller font than the main text. This suggests that the editor of the edition, likely someone other than **Sayyid Rasheed Rida** inserted it based on ijtihad. It was added to the text they relied upon, namely the Indian edition, as previously noted. However, this word is in fact completely absent from the manuscript, as I clarified in the relevant section.

A further ijtihad was introduced when the editor of the "Al-Ansar" edition removed the parentheses surrounding the word "not", causing it to become part of the original text, thereby the mistake grew even worse because not only is the word absent from the original manuscript as **Sayyid Rasheed** himself indicated but its addition also corrupts the meaning. This is because the Hanbalis hold the belief that the Qur'an is composed of letters and sound, as I clarified in the relevant section, and [what Hanbalis believe] is the truth, in opposition to the view of the Ashʿaris and others.

[**Translator's note:** The position of Ahl As-Sunnah is that the Qur'an which Allah spoke to Jibreel is composed of both sound and letters, In contrast to the Ash'aris who claim the speech of Allah is without sound or letters, **Sheikh Al-Islam ibn Taymiyyah** (May Allah have mercy on him) said: "There is not from the Imams and the Salaf anyone who said: 'Allah does not speak with a voice.' Rather, it is established from the Salaf and the imams that Allah speaks with a voice. And this has been reported in well-known narrations from the Salaf and the imams. The Salaf and the great scholars would make mention of the narrations wherein it is stated that Allah speaks with a voice and no one from them would ever reject that. Indeed, **Abdullah Ibn Ahmad** said: 'I said to my father (i.e. **Imam Ahmad ibn Hanbal**): 'There are some people who say that Allah does not speak with a voice' He replied: 'My son! These people are Jahmiyyah, they wish to negate the Attribute". Refer to **Majmu' al fatawa** 6/527].

Just as this addition, which distorts the meaning, appeared in the aforementioned edition, it also appeared exactly the same in the As-Salafiyah edition in Madinah! This should alert the wise reader to the extent of the accuracy of the editor's statement under the book's title:

> **"Abd al-Rahman wrote its introduction and reviewed its source materials".**

DESCRIPTION OF THE MANUSCRIPT

Our manuscript appears to be more reliable and correct than the one used for the Indian edition. It has been carefully corrected and compared with the author's own copy, written with his own hand. It is noted on the margin of the last page as follows:

> **"It has been compared with the author's original copy, written with his own hand, from which this was copied. Thus, the text was verified. All praise and grace belong to Allah."**

A similar note appears on the margin of the second side of page

'31' and in other places. The copier [of this manuscript] was a virtuous and practicing scholar, known for his pursuit of knowledge, and for copying it both for himself and for others. At the end of the manuscript, it is noted as follows:

> **"It was commented by the poor servant in need of Allah's mercy and hopeful of it, and of the intercession of His Prophet Muhammad (may the peace and blessings of Allah be upon him), al-Musaʿid ibn Abi al-Layl al-Sakhawi. May Allah pardon him, his parents, his teachers, and all Muslims. All praise is due to Allah alone, and may His blessings and peace be upon our master Muhammad, his family, and his companions".**

And on the first side of the first page, it states:

> **"I was granted permission for all the works of the Sheikh (meaning Hafiz al-Dhahabi) by his son, our Sheikh Zayn al-Din ʿAbd al-Rahman. I read several sections to him in the village of Kafr Batna, other than what I had previously heard... It was copied by Musaʿid ibn Sari ibn Masʿud ibn ʿAbd al-Rahman ibn Rahmah al-Hamiri al-Hawari al-Sakhawi in the village of Shaba, located in the southern region of Damascus, in the year 857 AH".**

Thus, it is written in his handwriting as 857, which is problematic because his death occurred several years prior to that. Al-Sakhawi mentions in **Al-Daw' al-Lami'** (9/155) and **Ibn al-Imad** in **Al-Shadharat** (7/143) that he died in the year 819, though he may have erred in writing 857 and Allah knows best. And his biography summarizes the following:

> **"He was born in the year 732 AH. He began seeking knowledge later in life, studying under Sheikh Salah al-Din al-ʿAlaʾi and others. He became well-versed in inheritance law and timekeeping. He copied numerous [manuscripts] for himself and others. He later settled in Damascus and secluded himself**

> **in the village of ʿAqraba. The leaders would visit him, though he never entered the city. Despite this, no one came to him without being warmly hosted, and he always showed humility. He was devout, ascetic, pure-hearted, well-dressed, and possessed vast knowledge of the benefits and biographies of the scholars he had met. He passed away as a martyr from the plague in the village of ʿAqraba".**

I say: Although this manuscript is not without some defects and errors, it has provided us with numerous valuable insights when compared to the printed editions. Many of these insights are evident in this abridgment as well, and due to their abundance, I have only pointed out a few, especially those related to the correction of certain words or phrases. As for the additions, I have enclosed them in square brackets [ ], and I will indicate when they are from the manuscript. However, this is not always the case, as some of the additions were sourced from other sources, the most important of which is the author's own manuscript, preserved in the Zahiriyyah Library in the collection "47 Q104-111," under the title **Mukhtasar min al-Dhahabiyyah**, the first part of which begins after the Basmallah:

> **"Section: This is a collection of the statements of the Tabi'in, and it marks the first time the claim made by those who denied that Allah is above the Throne was heard..."**

Although it is a poor copy with many errors, as becomes evident after copying it and comparing it with the original, we have nevertheless benefited from some insights, additions, and corrections to certain narrations. You can find these in my commentary on this abridgment, where I may have highlighted some of them by saying: "In the abridgment of the author...".

Among these is the first part of **'Kitab al-Arbaʿin fi Sifati Rabbi l-ʿAlameen'** by the author, which is also a manuscript copied from the author's own handwriting, preserved in the **Dar al-Kutub** under the reference number "11 - Majmuʿ." It includes many sayings

of the imams that are found in the original work, **Al-'Uluw**, and we benefited from some corrections to the chains of narration of certain reports, among other insights.

In summary, I hope that Allah (the Almighty) makes this "**Al-Mukhtasar,**" with its transmitted scholarly content, as close as possible to the version of the author (may Allah have mercy on him), based on my reliance on the manuscript mentioned and the other sources cited.

[ORIGINAL NAME OF THE BOOK]

The title of the book in the manuscript slightly differs from that in the printed edition. In the manuscript, it reads "**Al-'Uluw lil-'Aliyy al-'Azeem wa-'idah Sahih al-Akhbar min Saqeemiha,**" while in the printed edition, it **is "Al-'Uluw lil-'Aliyy al-Ghaffar fi Sahih al-Akbar wa-Saqeemiha."** I preferred the version in the manuscript for two reasons:

1. The first reason is that it is more accurate than the printed edition, as previously mentioned.
2. The second reason is that the phrase **"Al-hamdu li-llahi al-'Aliyyi al-'Azeem"** appears in the introduction of the book, so the title in the manuscript aligns better with this wording than the printed edition.

However, I fear that the other title in the printed version may have been altered by some of the editors or others.

[METHODOLOGY IN THE BOOK]

In my abridgment, I have adhered to the following matters:

1. I have removed repeated [narrations] from it, though they were few.
2. I have removed the weak and strange Ahadith (i.e. plural of 'Hadith') that lack reliable reports which could strengthen them, in accordance with the established conditions for corroboration in the science of hadith terminology. The author himself often only narrated them to expose their weakness and clarify their condition, as he stated after one such hadith on p.28 of the original manuscript. He also remarked regarding another on p.45:

"I only narrated it to warn against it".

He sometimes includes a weak hadith, despite knowing its weakness, because it is supported by other Qur'anic Ayaat and authentic Ahadith as he did with the hadith of al-Ateet, where he stated (p. 39):

"We have only cited this hadith because it affirms the widely transmitted reports of Allah's highness above His Throne, in agreement with the Ayaat of the Qur'an".

I say: As for me, in this abridgment, I have adopted the approach of omitting weak Ahadith and others like them. While such narrations may at times contain elements of truth that are supported by authentic texts, they are often not free from additions that, if not outright false or rejected, are at least odd and lacking in corroboration. Some readers might mistakenly assume that these narrations are sound in their entirety, unaware that any supporting evidence they contain only validates parts of their content, as previously clarified.

This is assuming sincerity of intent. But if not, such narrations may be exploited by those driven by misguided ideologies and malicious bias against the people of hadith (Ahl al-Hadith). They might cite them deceptively, using them to divert the clear meanings of authentic reports from their intended truths, twisting them into false interpretations.

They base this solely on the author's mere mention of such narrations, when in fact, he only cited them as general corroborative witness, not as specific validation.

An example of this is what the well-known Hanafi Jurist, **Muhammad Zahid al-Kawthari** did with the authentic hadith of the slave girl, which will appear later in this book as narration number "2." He misused the second narration that the author cited in the original work merely as a general supporting witness and not as a specific proof. **Al-Kawthari**, however, cited it both generally and specifically, attributing it to the author in a way that misled readers into thinking he considered it fully authentic. He then used it to undermine the authentic narration and to deny its clear proof for the legitimacy of asking, **"Where is Allah?"** simply because that specific wording does not occur in the weak supporting narration. Moreover, its chain of transmission is weak, as will be discussed in the forthcoming commentary, in shaʾ Allah.

For this reason and others, I refrained from mentioning the aforementioned narration and similar weak Ahadith, for that which has been authentically established is sufficient, it contains goodness, blessing, and richness beyond need.

3. I have omitted what the author explicitly affirmed as authentic or narrated from others due to a defect that became apparent to me later. For example, the hadith of Abu Hurairah, who reported that the Prophet (peace be upon him) said: "When Ibrahim (peace be upon him) was thrown into the fire, he said:

   "O Allah, You are the One above the heavens, and I am but one upon the earth who worships You."

The author stated (p. 21): "Its chain of transmission is sound." And I say: Certainly not, for it contains two defects which I have explained in **al-Ahadith ad-Da'ifah**, no. 1216. And likewise, the hadith of the wild goats **(al-Awʿaal),** which is narrated from **al-ʿAbbas** (p. 49–50), and is also documented in the aforementioned source under no. 1247.

Likewise, there are other weak Ahadith that the author either remained silent about, acknowledged their weakness, or graded as Hasan (sound) in themselves or due to external supporting reports, whereas, in our view, they do not meet such standards. And although he did at times refrain from relying on certain Ahadith as indicated by his statement under biography no. 152 (of **al-Qadi Abu Yaʿla**):

"He quoted extensively, but cited unreliable Ahadith by which it is impermissible to affirm an attribute for Allah"

I would have preferred that he had entirely excluded from his book any hadith he himself deemed weak, especially those he remained silent about.

[HARMS OF WEAK AHADITH]

Indeed, many weak narrations have harmful effects on the Ummah, which are only recognized by a few people of knowledge. In **Silsilat al-Ahadith al-Daʿifah**, we have presented numerous examples of such narrations and highlighted the extent of their harm. Most of these are unrelated to matters of creed (I.e. 'Aqidah), instead pertaining to rulings, ethics, and similar subjects. However, there is no doubt that when a weak hadith pertains to ʿaqidah, its potential harm is far greater, such a narration may corrupt the belief of someone lacking sound knowledge of tawhid and its implications. Worse still, it may be weaponized by people of desires to attack the people of tawhid, those who affirm every attribute established for Allah in the Qur'an and Sunnah, without resembling Him to His creation (tashbih) or denying His attributes (taʿtil). Such individuals are then accused of resembling Allah to his creation (tashbih) or Corporealism (tajsim), despite their explicit affirmation of the obligation to exalt Allah above both tashbih and taʿtil.

Sheikh al-Islam Ibn Taymiyyah (may Allah have mercy on him) pointed to something of this nature in his book **Mufassal al-Iʿtiqad** (p. 4–9, from **Majmu'ah al-Fatawa**), where he said:

> **"It is well known that the Ahl al-Hadith share with every group the noble qualities they lay claim to, while being uniquely distinguished by virtues those groups do not possess. For every opponent seeks to justify his position through some alternative method, be it reason, analogy, or opinion… Yet it is the Ahl al-Hadith who possess the most refined and authentic forms of all these methods. In summary, they are the most complete of people in intellect, the most balanced in analogy, the most accurate in opinion, the soundest in reasoning, the most rightly guided in deriving evidence, the most upright in argumentation, and the most perfected in intuitive insight."**

Then he said (p. 23):

> **"When comparing the two groups: Ahl al-Hadith and Ahl al-Kalam, those who criticize some of the Ahl al-Hadith wal Jama'ah (people of Hadith and the community) for being Hashwiyyah are actually doing so because of a lack of knowledge or understanding.**
>
> (**Translators' note:** The term Hashwiyyah was used as a slur by the people of kalam against Ahlus Sunnah, implying that they relied solely on the apparent meanings of the Qur'an and Hadith without possessing deeper understanding or insight into their meanings.)

1. **As for the first, it is when [Ahl al-Kalam] use weak or fabricated Ahadith, or Athaar that are not suitable for being used as evidence.**

2. **As for the second, it is that they do not understand the meanings of the authentic Ahadith. In fact, they may even say contradictory statements and fail to reconcile them. The**

> issue stems from two causes: either they transmit statements that are not beneficial, thinking they are, such as fabricated Ahadith; or narrating beneficial statements but failing to understand them.

Following a hadith requires two things: first, that the hadith should be authentic, and second, that its meaning is understood, just like with the Qurʾan. Ignorance arises from neglecting one of these two prerequisites. Therefore, those who criticize [Ahl a-Hadith] do so for this reason.

There is no doubt that this exists among some of [Ahl al-kalam]: they use fabricated Ahadith in matters of creed and jurisprudence, rely on fabricated Athaar and false stories, and cite Ayaat from the Qurʾan and Ahadith whose meanings they do not understand. They may even misinterpret these texts or apply them in ways they were never intended.

Through this weak transmission and foolish reasoning, they may declare some of the most prominent figures of the Ummah to be disbelievers, misguided, or innovators, and label them as ignorant. Among them, there are those who, due to neglecting the truth and transgressing against others, may commit mistakes that could be forgiven, but also engage in reprehensible speech, falsehood, and innovations that lead to severe consequences. Such behaviour is only reported by the ignorant or the unjust. I have witnessed surprising instances of this.

But in comparison to others, they are like Muslims in comparison to the other religions. There is no doubt that among many Muslims, there is injustice, ignorance, innovation, and corruption, of which only He knows who encompasses all knowledge. However, every evil found in some Muslims is found in greater measure in others, and every good found in others is

found in Muslims in a higher and more magnificent form. This is how the Ahl al-hadith are in comparison to others."

He then proceeded to elaborate on this and explain it in a manner that highlights the superiority of the Ahl al-hadith over other sects. So, refer to it, for you will not find anything like it with anyone other than him, (may Allah have mercy on him).

The point of this is that the narrating of weak Ahadith by some scholars of hadith is one of the things their opponents criticize them for, even though those very opponents engage in actions far worse than that, as **Sheikh al-Islam** clearly explained in the passage we referred to earlier.

[MUJAHID'S ATHAR]

One of the most well-known figures in this era to criticize them and use it as a proof to mock and mislead others is **al-Kawthari**. He is infamous for his intense hostility towards Ahl al Sunnah wal hadith, often labelling them with derogatory terms such as "Hashwiyyah" or 'mujassimah.' In doing so, he is unjust and slanders them. However, it must be acknowledged that, at times, he finds some Ahadith and reports in their narrations that he uses to support his false claims. One such example is the hadith reported in explanation of Allah's saying:

{عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا}

"...It may be that your Rabb will raise you to a praised station"
[Al-Isra': 79]

He (peace be upon him said) said:

"[The Ayah means that] He will seat me on the Throne."

The author narrated this (on p. 74–75) from **Ibn Masʿud** as a marfuʿ hadith (i.e. raised to the Prophet), and he severely weakened it,

saying: '**Its chain is mursal, and al-Ahmar is abandoned (matruk) in hadith transmission.**' He also reported it (on p. 99) from **Ibn ʿAbbas**, similar in wording but as a mawquf report (i.e. traced back to a companion), and said: **"Its chain is Saaqit (i.e. weak); ʿUmar ibn Mudrik al-Razi is abandoned in hadith. This [wording] is well-known as a saying of Mujahid, and it is also narrated as marfuʿ but it is false."**

I have recorded both narrations in **Silsilat al-Ahadith al-Daʿifah** (no. 871). He said in the biography of **Muhammad ibn Mus'ab al-'Abid,** as follows:

> **"As for the matter of our Prophet sitting on the Throne, there is no established text regarding it. Rather, there is a weak hadith on the this matter, and what Mujahid cited as the explanation of the Ayah, as we have mentioned."**

I say: If only the author (May Allah have mercy on him) had stopped at this clear statement that there is no binding evidence in this matter, he would have done well and closed the door for the people of desires to use this as a proof to criticize the people of the Sunnah and Hadith. This is what **Sheikh al-Kawthari** did in the introduction to his book '**Tabyeen Kadib al-Muftari fima nusiba ila al-ʾImam ʾAbi al-Hasan al-ʾAshʿari**' (p. 64). After labelling them with the term "Hashwiyyah" (just as his predecessors from the Jahmiyyah did), he said the following:

> **"And they say about Allah that which neither the legislation nor sound intellect permits, such as affirming movement for Him (glorified be He), displacement (referring to His 'descent'), confinement and direction (referring to His 'Rising'), and sitting or being seated (referring to the matter we are clarifying, which is not established)."**

I say: If [Al-Dhahabi] (May Allah have mercy on him) had stopped at what we mentioned, it would have been better. However, he was not content with that; instead, he devoted more than a full page to

quoting the statements of those who issued a fatwa affirming the narration of Mujahid in the interpretation of the Ayah of Allah (Exalted is He).

{عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا}

"...It may be that your Rabb will raise you to a praised station"
[17: 79]

He said: **"He sits him on the Throne."** Some even said, **"I denounce anyone who denies this narration; in my view, he is a wicked man and suspected..."** It was even mentioned that Imam Ahmad said, **"The scholars have accepted this narration without question,"** among other statements you can find in the original work, though there's no need for us to list all of them in this introduction. He also mentioned in his 'Mukhtasar al-Dhahabiyyah', the names of other Muhadditheen (Hadith scholars) who accepted this report, without refuting them there. However, here, his stance is very conflicting. While you see him saying, in the final part of the biography of **Muhammad ibn Mus'ab al-ʿAbid**, immediately following some of these statements (p. 126):

> **"So, reflect, may Allah protect you from desires, how the thought process of this Muhaddith ultimately led him to deem it obligatory to accept a rejected report"**

So, if you closely examine this statement of his, you will think that he rejects this narration and does not believe in it, this is what his words necessarily imply, without any doubt. However, you will be surprised to find him saying on page 143, after referencing this report in the biography of **Harb al-Kirmani**, where he says

> **"The scholars were angered by the denial of this tremendous virtue, one uniquely possessed by the leader of all mankind, and it is highly unlikely that Mujahid would have said such a thing except by relaying from divine text."**

Then he mentioned other individuals besides those previously cited who accepted this narration. So, once you finish reading this, you might say: **'The Sheikh has retracted his denial and come to affirm it, for he stated that such a thing can't be said except by relaying from divine text.'** But soon after, you find him qualifying that by saying, just a few lines later:

> **"But it has been established in the Sahihs that the 'praised station' (al-maqam al-mahmud) refers to the general intercession specific to our Prophet (peace be upon him)"**

I say: This without any doubt is the correct explanation of al-Maqam al-Mahmud, as supported by the ahadith referenced by the author (may Allah have mercy on him). It is the view affirmed by Imam Ibn Jarir [Al-Tabari] in his Tafsir (15/99), followed by al-Qurtubi (10/309), and it is the only explanation cited by the Hafiz Ibn Kathir, who also cited the relevant ahadith.

Indeed, this explanation is what is authentically established from Mujahid himself, as narrated through two separate chains in Ibn Jarir's work. As for the other report attributed to him [that the Prophet (peace be upon him) will be seated on the Throne], it lacks a reliable chain. The author noted on page 125 that it was transmitted by **Layth ibn Abi Sulaym,** **ʿAtaʾ ibn al-Saʾib, Abu Yahya al-Qattat,** and **Jabir ibn Yazid**. I say: the first two became unreliable due to memory confusion in their later years, the third is weak, and the fourth, Jabir is abandoned and accused of fabricating reports.

And I do not know what prevented the author (may Allah pardon him) from firmly adopting this position and reaffirming as he had earlier that this narration is rejected. For it entails attributing 'sitting upon the Throne to Allah (the Mighty and Majestic) which necessarily implies affirming 'settling' upon it. But such a concept has no basis in any sound report, and therefore it is impermissible to believe in it or attribute it to Allah (Exalted is He).

This is precisely why you find the author (may Allah have mercy on him) criticizing those who came after the first three

generations and claimed that Allah's istiwaʾ means 'settling', as he clearly states in the biography no. 140 of **Abu Ahmad al-Qassaab**. He also explicitly affirms this in the biography no. 161 of **Al-Baghawi** that he doesn't like interpreting istiwa as settling. Indeed, he went further, strongly objecting to the use of the term bi-dhatih ('with His Essence') said by some who said: 'He (Exalted is He) is above His Throne with his Essence,' arguing that such wording was not transmitted from the Salaf.

This is even though the phrase merely serves to clarify their affirmation that Allah rose over His creation in a manner that befits His Majesty and Perfection. And he considered such terminology to be unnecessary. Refer to the biographies no. 136 of **Ibn Abi Zayd**, no. 144 of **Yahya ibn ʿAmmar**, no. 146 of **Abu ʿUmar al-Talamanki**, and no. 149 of **Abu Nasr al-Sijzi.**

As for the term bi-dhatih ('with His Essence'), although its meaning is sound in my view and there is no harm in using it for the purpose of clarification, it is comparable to another term frequently found in the creed of the Salaf: ba'in ('separate or distinct'), as in their statement: 'He (Exalted is He) is above His Throne, distinct from His creation.'

This term was stated by a group of early scholars, as will be seen in this Mukhtasar under the following biographies: no. 45 of **ʿAbd Allah ibn Abi Jaʿfar al-Razi**, no. 53 of **Hisham ibn ʿUbayd Allah al-Razi**, no. 56 of **Sunaid ibn Dawud al-Misisi the Hafiz**, no. 67 of **Ishaq ibn Rahawayh**, the scholar of Khurasan (who also reported it from **Ibn al-Mubarak**), no. 77 of **Abu Zurʿah al-Razi**, and no. 78 of **Abu Hatim al-Razi**, who both attributed this belief to the scholars of all regions, no. 79 of **Yahya ibn Muʿadh al-Razi**, no. 84 of **ʿUthman ibn Saʿid al-Darimi the Hafiz**, and no. 103 of **Abu Jaʿfar ibn Abi Shaybah**, all of these are from the three generations that have been testified to for their goodness. Then: no. 108 of **Hammad al-Bushanji the Hafiz**, who cited this belief from the scholars of the major cities, no. 109 of **Imam al-**

Aʾimmah Ibn Khuzaymah, no. 125 of **Abu al-Qasim al-Tabarani**, no. 133 of **Ibn Battah**, no. 141 of **Abu Nuʿaym al-Asbahani** (who attributed it to the Salaf), no. 142 of **Ma'mar ibn Ziyad**, no. 155 of **al-Faqih Nasr al-Maqdisi**, no. 158 of **Sheikh al-Islam al-Ansari**, and no. 164 of **Ibn Mawhab**.

I say: From this, it becomes clear that the two terms: 'with his Essence' and 'Distinct' were not known or used during the time of the Companions (may Allah be pleased with them). However, when Jahm [ibn Safwan, the founder of the Jahmiyyah deviant sect] and his followers innovated the claim that **'Allah is in every place,'** it became necessary for the leading imams and scholars to respond with explicit clarification. Thus, they used the term 'distinct' to affirm that Allah is distinct from His creation, without any of them objecting to this terminology.

Similarly, their statement about the Qur'an being 'uncreated' is the same case. This terminology was unknown to the Companions either, they would simply say, '**The Speech of Allah (Blessed & Exalted)**' without adding to that. It would have been proper to stop at this point, were it not for the claim of **Jahm** and his Mu'tazilite followers that it is 'created.' But when these people uttered falsehood, it became obligatory for the people of truth to articulate the truth, even if it required expressions and terms previously unfamiliar.

Imam Ahmad (may Allah have mercy on him) pointed to this reality when asked about the 'Waqifah' (those who refrain from saying whether the Qur'an is created or uncreated). He was asked whether it would be permissible for a person to say, '**Allah's Speech,**' and then remain silent. He responded: '**Why should they remain silent? Had people not fallen into this controversy, silence would have sufficed. But since they have spoken, why should they not speak [the truth]?!**' This was heard from him by Abu Dawud, as recorded in his Masa'il (p. 263–264)."

I say: The intent is that the author (may Allah have mercy on him) accepted the term 'distinct' because it was consistently used by those scholars without objection from any of them. However, he rejected the term 'by his Essence' because it was not commonly found in their statements, except by a few later scholars. He rejected it out of his strong commitment to preserving the methodology of the Salaf, although its meaning in itself is sound and does not affirm anything that has not been established.

I would have preferred that he (may Allah have mercy on him) had not hesitated to reject the attribution of 'sitting' to Allah (Exalted is He) and the claim that he will seat **[Prophet] Muhammad** (peace be upon him) upon it, as long as no binding text from the Prophet (peace be upon him) supports such a claim. Its meaning has no support in the Sunnah, nor its wording or meaning is expressed by the imams. This is what some of his previous statements about this report indicate. However, when he saw that many of the scholars of hadith affirmed it, he did not dare to explicitly state his rejection, but rather wavered at times, and may Allah forgive us and him.

It is truly astonishing that **Imam Ibn al-Qayyim** (may Allah have mercy on him) relied on this narration. He stated the statement of **Qadi Abu Yaʿla** regarding it, along with some of the names of those who accepted it. Then, **Ibn al-Qayyim** (may Allah have mercy on him) said:

> **"I say: This was the view of Ibn Jarir al-Tabari, and the Imam of them all: Mujahid, the Imam of Tafsir. It's also the view of Abu al-Hasan al-Daraqutni, who even wrote poetry about it."**

Then he mentioned it just as the author did, as will be mentioned later in the biography no. 134 of **al-Daraqutni**. But he added a fourth line of poetry, which the author may have deliberately left out.

"ولا تنكروا أنه قاعد ... ولا تنكروا أنه يقعده"

"And do not deny that He sits... nor deny that He will make him sit."

I say: You have already come to know that this has not been authentically reported from Mujahid. In fact, what is authentically narrated from him contradicts it, as mentioned earlier. As for what was attributed to **al-Daraqutni**, its chain of transmission is not authentic, as I clarified **in al-Ahadith al-Daʿifah** no. 870, and I also referred to this under the upcoming biography of **al-Daraqutni**. As for attributing this view to Ibn Jarir, that too is questionable, for his words in his Tafsir revolve around the possibility of it happening, not its actual occurrence. That is why Imam **al-Qurtubi** said in his Tafsir (10/311):

> **"Al-Tabari supported the possibility of this [event] by mentioning too many statements of the Imams. Yet it can only be understood by looking very deeply into the meaning, and even then, it remains far-fetched. This is not to deny that such a narration exists, only that it calls for scholarly interpretation."**

Then he explained how such a report could be interpreted, but there is no need for us to mention or consider that explanation since the report is not even marfuʿ. And even if we were to assume it carries the status of a marfuʿ report, it would still carry the status of Mursal report, which is not a valid proof even in jurisprudence, let alone in creed. As I mentioned in my commentary on the statement of some: **'We do not critique any hadith that contains a virtue for the Prophet (peace be upon him).'** See footnote no. 269.

And perhaps the author (may Allah have mercy on him) is referring to this when he says in the biography of no. 165 of the **'Allamah Qadi Abu Bakr ibn al-ʿArabi** (who was cited as having affirmed the statement about the Prophet sitting with Allah on the Throne):

> **"And I do not know of any basis the Qadi relied on for this statement other than the saying of Mujahid".**

In conclusion, even if this statement from Mujahid is authentic, it should not be taken as a religious belief, as it has no support from the Qur'an or Sunnah. It would have been better if the author, when mentioning it, had firmly rejected it and stated that it is not suitable to be used as evidence, instead of hesitating. This would have been more fitting, especially given his caution in affirming the expression 'with His Essence.' And Allah is the One sought for help.

[**Translator's Note:** This is the view of many contemporary scholars; however, we see that it should be clarified that it is reported from the Salaf that they accepted this narration and did not oppose it. Imam Al-Aajurri said, "As for the narration of Mujahid regarding the virtue of the Prophet (peace and blessings be upon him), and his explanation of this ayah that He will seat him on the Throne, then the senior scholars from among the people of knowledge and Hadith have received it as a report of the Messenger of Allah (peace and blessings be upon him) in the best manner of reception, and they accepted it with the best form of acceptance, and they did not reject it." See Kitab Al-Shari'ah volume 4 narration 1100].

4. I also omitted whatsoever I firmly deemed to be from the Isra'iliyyat (narrations from the People of the Book), even if its chain of transmission were authentic, unless its meaning agrees with the Qur'an and the Sunnah.
5. I showed leniency in citing some reports and statements whose chains contain weakness or unknown narrators, because they are not like the marfuʿ (Prophetic) Ahadith that must be used as proof and taken as part of the religion. Rather, I mentioned them merely for the sake of reference and supportive evidence.
6. I omitted from the chain of narration of the hadith and reports what holds no benefit for the general readers, especially in this 'Mukhtasar.' I only retained what is essential, such as the name

of the Companion, the Tabi'i, or others to whom the statement is attributed in the chain.

7. I have numbered the Ahadith and reports of the book in a sequential order from the beginning to the end. Likewise, I numbered the biographies of the Imams from whom the author narrated or quoted the statement that Allah is above the Throne, assigning them sequential numbers. Next to each biography, I placed in square brackets [] the year of birth and death of the person being biographed, making it easier for the readers to follow the sequence of this belief from Imam to Imam, from one year to the next, until the end of the sixth century.
8. I have sourced the Ahadith and reports of the book, and I attributed each statement mentioned within it to its source, whether printed or manuscript, to the best of my ability. I have also provided useful commentary [in the footnotes], most of which focuses on verifying the chains of those reports and statements, to confirm what is authentic from what is not. It has become clear to us that most of them are authentic and established, praise be to Allah, according to the methodology of the scholars of hadith and their critique of the chains.
9. I found it beneficial to provide useful commentary on its reports, the most important of which is the sourcing of its Ahadith and reports, along with numbering them in a sequential order from the beginning of the book to the end.

SUBJECT OF THE BOOK AND ITS IMPORTANCE

Know, O dear reader, that this book addresses an issue that is among the most critical creedal matters over which Muslims have disagreed since the time of the Muʿtazilah (i.e. a famous deviant sect that influenced many sects to come) until today. It is the matter of Allah's highness over His creation, a belief firmly established in the Qur'an, the well-transmitted Sunnah, and supported by the sound fitrah

(natural disposition or instinct). It is inconceivable for any Muslim to deny its establishment, except that some deviant sects, who strayed from the Sunnah, opened the door to ta'wil (misinterpretation), and the devil used this to lead them astray with a great mischief, preventing them from following the straight path. How could they, when they all have agreed that the default meaning of speech is to be taken apparently, and that it is not permissible to resort to metaphorical interpretation unless the apparent meaning is impossible, or there is a rational, customary, or linguistic indication? As elaborated in its place. Yet, despite this principle they established, you see them violating it for the slightest of reasons, and for matters most remote from the logic of a believer in the true words of Allah and the authentic Hadith of His Prophet. Can understanding or mutual understanding in this world be sound if someone says, for example, '**The leader came,**' and then an interpreter like those interpreters comes and says: '**It means the servant of the leader came,**' or something similar? Then, if you object to that, he responds by saying, '**This is metaphorical (majaz).**' But if you tell him, '**Metaphorical interpretation is only resorted to when the literal meaning is impossible and here it is possible or when there is contextual evidence, but there is none here,**' he either falls silent or argues falsely.

And someone might ask: Can a rational person do such a thing? I say: This is exactly what every sect that resorts to ta'wil has done, those who deny the realities of the Divine names and attributes, such as the Muʿtazilah and others influenced by them from later generations. We are not straying too far by providing examples, but we will limit ourselves to two examples from the Qur'an: one that closely resembles the previous example, and the other that is directly related to the core subject of this book.

THE FIRST: Allah's statement:

{وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا}

{And your Rabb will come, and the angels in rows upon rows} (89:22).

It has been interpreted as **'And your Rabb will come!'** and other interpretations have been offered. Similarly, the Ayah:

{هَلْ يَنظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ}

{Do they wait except that Allah should come to them in shades of clouds and the angels, and the matter is decided?} (2:210)

It also interpreted in various ways. Some said that '**Allah brings clouds to them**'. In doing so, they denied the true coming of Allah, which is befitting for Him. Some, going to extremes, even said: **'The statement {Do they wait} is a narration of what the Jews say, meaning that they will not accept your religion unless Allah comes to them in clouds so that they may see Him openly, for the Jews were anthropomorphists who believed that God could come and go.'** This was quoted by **al-Kawthari** in his commentary on **'al-Asmaʾ was-sifat'** (p. 447-448) from **al-Fakhr al-Razi,** who endorsed it!

So, reflect, may Allah guide me and you, on how the explicit coming of Allah in the two aforementioned Ayaat was denied. It is, in fact, on the Day of Judgment, as explained in the Tafsir of **Ibn Jarir** regarding the Ayah: **{Do they wait except that the angels should come to them, or that the command of your Rabb should come?}** (Qur'an 32:12).

He mentioned in volume 12, pages 245-246, that the phrase **{or that the command of your Rabb should come}** refers to the Day of Judgment, with similar explanations from **Qatadah, Ibn Jurayj, Ibn Masʿud,** and others. This is also found in **"Al-Durr al-Manthur"** (1/241). And refer to the statement of **Imam Ibn Rahawayh** in proving the coming in the next section of the book, [see] (narration 237).

By the "blessing" of this interpretation, this Interpreter has denied Allah's coming and arrival on the Day of Resurrection, which is firmly established in these noble Ayaat and even more abundantly and beautifully detailed in the Hadith. But he did not stop there; he even attributed the idea of Allah's coming to the Jews, claiming that this Ayah was revealed about them! This is both misguidance and falsehood.

The misguidance is clear from his distortion of the Ayaat, which necessitates accusing the great Imams who affirm Allah's coming on the Day of Judgment of error. As for the falsehood, none of the scholars ever claimed that this Ayah was revealed specifically about the Jews. In fact, the context itself refutes this, as Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ، فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمُ الْبَيِّنَاتُ فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ، هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ

{O you who believe, enter into Islam completely and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy. But if you slip after clear proofs have come to you, then know that Allah is Almighty, All-Wise. Are they waiting except for Allah to come to them in the shadows of clouds...} (2:208–211).

I say: You can see that the speech is directed to the believers. Therefore, Ibn Jarir said in his Tafsir (4/259) regarding Allah's statement: {And if you slip...}:

"By this, He (Exalted is He) means that if you err from the truth, stray from it, and oppose Islam and its laws after clear proofs, signs of guidance, and the validity of Islam have been made evident to you O believers, then know that Allah is the Almighty."

Yes, Ibn Jarir (4/255) narrated from `Ikrimah regarding the Ayah: {Enter into Islam completely} that he said: '**It was revealed about Thalbah, Abdullah ibn Salam, and others, all of whom were Jews.**

They said: 'O Messenger of Allah, we used to honour the Sabbath (Saturday), so allow us to rest on it.' And thus, the Ayah was revealed.'

I say: Even though this narration regarding the believers from among the Jews is not authentic due to its chain being broken, and even if it were authentic, it would not be correct to claim that it '**was revealed about the Jews,**' since the phrase, when taken generally, refers to their disbelievers, whereas the reality is different! So reflect upon this, may Allah have mercy on you. Can you find in these Ayaat that explicitly state the coming of Allah any of the three indications that would compel the listener to interpret it as metaphorical rather than apparent meaning? No, certainly not. However, when they understood the coming of Allah (the Most High) to be like the coming of a created being, which is truly a form of tashbih, this incorrect understanding compelled them to deny it and to attribute it to the Jews! And so they resorted to metaphorical interpretation. They could have affirmed this attribute for Allah, just as the Salaf did, without likening it to creation, as Allah said:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

{There is nothing like unto Him, and He is the All-Hearing, the All-Seeing} (42:11).

Otherwise, they would have to interpret hearing and sight as well, because Allah has affirmed hearing and sight for His creatures in both the Qur'an and the Sunnah. They might say: '**If we affirm hearing and sight for Allah, we liken Him to His creation!**' This is exactly what the Mu'tazilah did, they misinterpreted these attributes as mere 'knowledge,' claiming to uphold Allah's transcendence. In doing so, they believed in the first part of the Ayah: {There is nothing like Him} but denied the second {and He is the All-Hearing, the All-Seeing}.

As for the Ash'aris and other Khalaf (later generations), they believed in both here, combining transcendence with affirmation by saying: '**His hearing is not like ours, and His sight is not like ours.**' This

is the truth! And they should have applied this same principle to all of Allah's attributes. For example, they should have said: '**His coming is real, but not like our coming; His descent to the lowest heaven is real (as established by mutawatir Ahadith) but not like our descent.**' And so on for all divine attributes. But unfortunately, they failed to do this consistently. Some attributes (like the one we're discussing) they misinterpreted, as we've seen. Others, like His rising (istiwa') over the Throne (which will be discussed later), they also subjected to ta'wil, This is the first example.

[MISINTERPRETING ISTIWA?]

And **the second example** is His saying, The Exalted:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

{Indeed, your Rabb is Allah, who created the heavens and the earth in six days; then He rose over the Throne} (7:54)

And his saying:

ٱللَّهُ ٱلَّذِي رَفَعَ ٱلسَّمَٰوَٰتِ بِغَيۡرِ عَمَدٖ تَرَوۡنَهَاۖ ثُمَّ ٱسۡتَوَىٰ عَلَى ٱلۡعَرۡشِ

{Allah is the One who raised the heavens without pillars that you see, then He rose above the Throne.} (13:2)

The Khalaf interpreted the 'Istiwa' (rising) mentioned in these two Ayaat and similar ones as meaning 'taking over' or 'conquering' [so the meaning becomes: he took over or conquered the throne]. To justify this misinterpretation, they frequently cited the verse of a poet:

قد استوى بشر على العراق ... بغير سيف ودم مهراق

"Bishr conquered (istawa) Iraq without a sword or blood being spilled!"

Whilst disregarding the consensus of the leading scholars of tafsir, hadith, and Arabic language on its invalidity, Upon the fact that what is meant by 'Istiwa' over the Throne is none other than elevation and rising above it. As you will see their statements reported in this book with established chains of narration, century after century. Among them are those who transmitted scholarly consensus on this matter, like **Imam Ishaq ibn Rahawayh**, see Biography no. 67, [narration 238] and **Hafiz Ibn 'Abd al-Barr**, see Biography no. 151. Both are sufficient as evidence in this regard.

Some readers might ask the reason behind this, and I say: it is due to their turning away from following the Salaf, and misunderstanding isti'la (elevation/rising) in the Ayaat as a form of rising which relates to the creation. And since this contradicts the necessary tanzih (freeing Allah from imperfection) of Allah, as agreed upon, they fled from this understanding to their previous interpretation, thinking that by doing so, they were avoiding speaking about Allah in a manner unbefitting of Him, exalted is He. Yet we continue to see most of the Khalaf persisting in their opposition to the Salaf in their explanation of the Ayah of 'Istiwa' and other Ayaat and Ahadith about Allah's attributes. And among the notable scholars who adopted this interpretation for a time were a group of scholars.

[REPENTANCE OF AL-JUWAYNI]

Among them was **Imam Abu al-Hasan al-Ash'ari**, as will be clarified in his biography no. 120 in the book. Also, among them was the great scholar **Abu Muhammad al-Juwayni,** the Shafi'i, the father of **Imam al-Haramayn [Abu al-Ma'ali al-Juwayni]**, who passed away in the year 438. Allah (the Exalted) guided him to follow the way of the Salaf in understanding the Istiwa and the rest of the divine attributes. He subsequently authored a valuable treatise (Risalah), offering it as sincere advice to his brothers in faith, as he explicitly stated in its introduction. In it, he gave a precise description of his inner turmoil

and indecision during a phase of his scholarly life, oscillating between following the way of the Salaf, and following the scholars of al-Kalam of his time who interpreted *istiwa* as *istila* (taking over or taking control). He said (May Allah have mercy on him) on page 176-177:

"Know that I spent a period of time confused about three issues:

1. The issue of [divine] attributes
2. The issue of Allah being above [the creation and Throne]
3. The issue of the letters and sound concerning the Noble Qur'an

And I used to be biased regarding the conflicting views present in the works of contemporary scholars on all these matters, whether it was regarding interpreting and distorting the divine attributes or taking them as they are and not going further than that, or in affirming them without interpretation, negation or tashbih. Yet I would find the texts in the Book of Allah (the Exalted) and the Sunnah of His Messenger ﷺ clearly speaking and informing of the realities of these attributes, including affirmation of highness (`uluw) and aboveness (fawqiyyah), as well as [the concepts of] letter and sound.

Then I found that some of the later people of al-Kalam (mutakallimeen) in their books, Interpret istiwa as 'dominance and conquest', and interpret nuzool (Allah's descent to the lowest heaven) as the descent of His command, and interpret the two hands as 'two powers' or 'two blessings', and interpret the foot as 'a position of truth with their Rabb,' and so on. Yet at the same time, I find them claiming that the speech of Allah is a meaning established in His essence, consisting of letters but without sound and that these letters are simply expressions of that internal meaning!

Among those who have adopted these views, or some of them, are people who hold a special place in my heart, like a group of the Shafi'i Ash'ari jurists, For I have come to know the obligations and rulings of my religion through al-Shafi'i's madhhab, may Allah be pleased with him. I find that these esteemed scholars adopt such views, and they are my teachers, and I have full belief in them because of their virtue and knowledge. However, despite this, I find that in my heart there are uncomfortable feelings about these interpretations. My heart is not at ease with them, and I find confusion and darkness in them. I feel tightness in my chest and a lack of peace. I feel like someone confused and unsettled in his confusion, restless in his heart due to its fluctuations and changes

I used to fear affirming the concepts of 'uluw, istiwa', and nuzool, out of concern for limiting them or resembling [Allah with the creation]. However, when I reviewed the texts found in the Qur'an and the Sunnah of the Messenger ﷺ, I found that these texts clearly point to the reality of these meanings. I found that the Messenger of Allah ﷺ explicitly stated them, informing us about his Rabb, describing Him with these attributes. I know with certainty that the Prophet ﷺ would have had scholars and common people, the intelligent and the simple, the Bedouins and the uncultured, present at his gatherings. Yet, I don't find anything from the Prophet that would contradict or reinterpret these texts. There is nothing in the texts or their apparent meanings that diverts them from their realities and leads to a metaphorical interpretation, as my teachers have done, such as interpreting istiwa as taking control, nuzool as the descent of command, and so on. Nor have I found any indication from him warning people against believing the apparent meaning of his words in describing the attributes of his Rabb, such as His aboveness and the two hands, nor any statement suggesting

that these attributes have hidden meanings other than their apparent ones. And I find that Allah, the Exalted, says…"

Then he mentioned some Ayaat regarding Istiwa and Fawqiyyah, and Ahadith related to that, which is but a small portion of what will come in the book, then he said (p.181):

"If we come to know that and believe in it, we are freed from the doubt of ta'wil (i.e. interpretation outside the apparent meaning), the blindness of ta'til (negation), and the foolishness of tashbih (drawing similarities) and tamthil (drawing equality), and we affirm the highness ('uluw) of our Rabb (Exalted is He) and above-ness (Fawqiyyah), and His rising (istiwa) upon His Throne in a manner befitting His Majesty and Greatness. And the truth in that is evident, and hearts are at ease with it. For distortion is rejected by sound minds, like the distortion of istiwa to mean istila (taking control), and the likes of it. And abstaining [from affirming or negating the attributes] is ignorance and blindness, especially since the Rabb (Glorified be He) described Himself to us with these attributes so that we may come to know Him by them. So our abstaining from affirming or negating them is a deviation from the intended purpose behind His informing us of them. He did not describe Himself with them except for us to affirm what He described Himself with, not to abstain from that. Likewise, tashbih and tamthil are foolishness and ignorance. So whoever Allah guides to affirmation without distortion, nor describing the how-ness, nor abstaining, then he has grasped the required matter, In sha Allah ta'ala."

Then he began to explain the reason that led the scholars of kalam to interpret istiwa as istila and he said (p.181–183):

"What Allah expanded my chest to realize regarding the condition of these scholars who interpreted istiwa as istila is that they only understood regarding the attributes of the Rabb

(Exalted is He) that which is befitting for created beings. They did not comprehend about Allah an istiwa befitting Him. Thus, they distorted the speech from its intended meaning and negated what Allah (the Exalted) described Himself with. And we will mention clarification of this, if Allah wills.

There is no doubt that we and they agree on affirming the attributes of life, hearing and sight, knowledge, power, will, and speech for Allah. And we certainly do not comprehend life except as the ʿarad that is established in our bodies. Likewise, we only comprehend hearing and sight as aʿraad that exist in (or operate through) our limbs. So just as they say: His life is not an ʿaraḍ , and His knowledge likewise, and His sight likewise, they are attributes befitting Him, not attributes befitting us, so we too say: His life is known but it's how-ness (modality) is not described, and His knowledge is known but not how-ness, and likewise His hearing and sight are known, without any of these being 'arad. Rather, they are as befit Him.

And the same goes exactly for His being above, His rising, and His descending. His being above is known, meaning, it is firmly established, just like the reality of hearing and sight are known. These are things we know, but we don't know how they are.

Likewise, His being above is known and real, but we don't know how exactly, it is in a way that suits Him. His rising over the Throne is also known, but [its nature is] not in a way that involves movement or transporting from one location to another in a similar manner to the creation. Instead, it is in a way that suits His greatness.

The majesty of His attributes is known in a general and affirmed way but not known in terms of ‘how’ they are or specification. The believer sees them in terms of affirmation and reality but is blind to their how-ness and specification.

By this, we reconcile between affirming what Allah has described Himself with, and denying distortion, drawing similarities, or just abstaining. And this is what Allah wants from us when He tells us about His attributes: that we know Him through them, believe in their reality, deny that they are like created things, and not negate them through distortion or misinterpretation. There is no difference between His rising and His hearing, or between His descending and His seeing since all of them are mentioned in the texts. (i.e. Qur'an and Sunnah)

So if they say to us regarding Istiwa: "You have made tashbih!" We say to them regarding hearing: "You have made tashbih and described your Rabb with ʿarad !" If they say: "No, it is not an ʿarad, but as befits Him," we say regarding Istiwa and fawqiyyah: "No confinement, but as befits Him." So everything they obligate upon us concerning Istiwa, nuzool, yad (hand), wajh (face), qadam (foot), dahik (laughter), and taʿajjub (amazement) in terms of tashbih, we obligate upon them in life, hearing, sight, and knowledge. Just as they do not consider these to be aʿrad, we likewise do not consider those to be limbs or what created beings are described with.

It is not fair that they understand from Istiwa, nuzool, wajh, and yad the attributes of created beings and thus require reinterpretation [outside of the apparent meaning] and distortion.

Whoever is just will recognize and believe what we have said, accept our advice, and submit to Allah by affirming all of His attributes, both these and those, and negating from all of them tashbih, ta'til, ta'wil, and abstinence. And this is what Allah intended of us in that because these attributes and those were revealed together in one place: the Book (Qur'an) and the Sunnah. So if we affirm those without interpretation, yet distort and interpret these, we are like one who believes in part of the

Book and disbelieves in another. And this is a sufficient message, In Sha Allah ta'ala".

I [al-Albani] say: It has become clear from the words of **Imam al-Juwayni** (May Allah have mercy on him) the reason that led the Khalaf (except for those whom Allah willed) to oppose the Salaf in misinterpreting the Ayah of Istiwa. It is that they understood from it, mistakenly, as we have said, a type of rising that does not befit anyone except created beings, and this is tashbih, so they negated it by interpreting it to mean istila.

And what is truly strange is that what they fled from through interpretation, they ended up falling into something far worse. This can be summed up in the following points:

- **First:** Ta'til, which is the denial of the attribute of Allah's highness ('uluw) above His creation, an actual and real highness that befits Him and this is clear in the words of **Imam al-Juwayni.**

- **Second:** Attributing to Allah a rival (i.e. Throne according to them) in His creation who opposes Him in His command [by not submitting to him], for istila (taking over) in the Arabic language only occurs after opposition and resistance, as you will see in the biography [no. 68 and narration 241] of the Imam in Arabic language, **Ibn al-Aʿraabi**. It's mentioned in it that a man interpreted istiwa to mean istila in his presence. So the Imam said to him: **"Shut up! The Arabs do not say that someone 'took over' a thing (istawla ʿala shayʾin) unless there is an opponent involved. Whichever of them overpowers the other, it is said he has istawla (took over). And Allah (the Exalted) has no opponent!"**

[**Translator's note:** What's intended here is a refutation on those who distort Allah's istiwa above the throne and claim "istiwa" means "istila" 'taking over or taking control' i.e. if you say the meaning isn't "Allah rose above the throne" rather it is "Allah took control of the

throne" then you're claiming the throne was in competition with Allah and then Allah dominated it, And such interpretation is nonsensical and rejected by the consensus of sound intellects].

> And its chain to him is authentic, as I clarified there in footnote no. 214, and the **'Allama Niftawayh**, the grammarian, used it as proof in his "**Ar-Rad 'ala al-Jahmiyyah**", as you will see in his biography (no. 119).

So we ask the Muʾawwilah (i.e. those who interpret outside the apparent meaning): Who is the opponent of Allah (Exalted is He) such that He had to overcome him and conquer His dominion from him?! This is a binding argument from which they can find no escape except by abandoning their interpretation and returning to the explanation of the Salaf.

And when some of their Mutakallimeen became aware of this, they produced another calamity! Namely, they interpreted istila (which according to them is the intended meaning of istiwa) as a type of conquering that is free from the idea of overpowering.

[MEANINGS OF ISTIWA]

I say: Even though this goes against the language, as has already been cited from **Ibn al-A'raabi**, the best that can be said about it is that it is a *ta'wil of a ta'wil*! And I wonder, what led them into these dilemmas? Wouldn't it have been more appropriate for them to simply say: '**He rose in a manner free from resemblance**', even if linguistically 'rising' *did* imply resemblance, but how about when it doesn't imply it at all? For in the Qur'an, let alone in language the word istiwa has been attributed to Allah, as in the Ayaat of His rising above the Throne (some of which have already been mentioned), and it has also been attributed to other than Him (exalted is He) such as in the story of Nuh's Ark:

وَٱسْتَوَتْ عَلَى ٱلْجُودِيِّ

'It settled (istawat) on [mount] Judiyy' (11:44) and in reference to plants:

فَٱسْتَغْلَظَ فَٱسْتَوَىٰ عَلَىٰ سُوقِهِۦ

'It stands firm (istawa) on its stem' (48:29)

So, the istiwa of the ship is not like the istiwa of the plant. Likewise, the istiwa of a human on an animal, or a bird's istiwa on a person's head, or one's istiwa on the roof. These are all described with the same word istiwa, but the reality of each one is different. They share the word but differ in nature. So, Allah's istiwa is an istiwa and isti'la (elevating) that befits Him and there is nothing like unto Him.

As for 'al-istilaʾ' (to conquer or take control), it has never been used to describe Allah except by the Mutakallimeen! So reflect on what Kalam has done to its people. It has beautified for them the idea of describing Allah with something that is characteristic of creation and particular to it, while they refused to describe Him with 'istiʾlaʾ' (to elevate) which has no resemblance to anything, a description affirmed by the Salaf. No wonder, then, that the Salaf unanimously condemned ʿIlm al-Kalam and its people. You will find in this book some of their statements regarding that. And some of the Khalaf agreed with them, such as **al-Subki** who said in the introduction to **al-Sayf al-Saqil** (p.12):

> **"There is nothing more harmful to 'Aqidah than two things: ʿIlm al-Kalam and Greek philosophy... And all three sects, in their speech, are upon danger: either error in some of it or the loss of its solemnity. The one completely safe from all of that is what the Companions, the Tabiʿun, and the general public, who remained upon the sound fitrah were upon".**

[ASHA'RI VS BATINI]

Indeed, the harm of ta'wil upon its people, and how it has driven them to deviate from the Shariʿah, in my view is without limit. Were it not for ta'wil, those who believe in 'wahdat al-wujud' (unity of existence) would have no existence today, nor would their brothers, the Qaramitah Batiniyyah before them, those who denied the Shariʿah and everything within it of realities such as Paradise and Hell, prayer, zakah, fasting, and hajj, interpreting all of it with well-known ta'wil. **The Allamah al-Murtada al-Yamani** said in **Ithar al-Haqq ʿala al-Khalq**, while clarifying the vileness of ta'wil (p.135):

> **"When the Muʿtazilah and the Ashʿaris declare the Batini to be a disbeliever for denying the Beautiful Names of Allah, or Paradise and Hell, the Batini replies to them: 'I did not deny them. I only said: they are metaphorical, just as you claim that you do not deny ar-Rahman, ar-Rahim, al-Hakim, but say: these names are metaphorical!' And he says: 'How can a metaphor suffice for your belief in ar-Rahman and ar-Rahim but not suffice for mine concerning the rest of the Names, or Paradise and Hell while they are far below the names of Allah in rank? And what a vast difference there is between belief in Allah and His names, and belief in His creations! So if metaphorical belief sufficed you in the most famous of Allah's names, then why does it not suffice me likewise in belief in Paradise, Hell, and the Hereafter?"**

[TA'WIL OF THE QADIANIS]

I say: And like them is the Qadiyani sect today, who, by way of ta'wil have denied many of the well-established religious truths agreed upon by the Ummah. For example, their claim of the continuation of prophethood after the Prophet, following the example of their

'prophet' Mirza Ghulam Ahmad, and even before him Ibn ʿArabi in al-Futuhat al-Makkiyya. They interpreted the Ayah:

وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ

"But [He] is the Messenger of Allah and the seal of the prophets." (33:40)

To mean: **'the adornment of the prophets,'** not their last! And the saying of the Prophet: **"There is no prophet after me,"** they interpreted to mean: **'With me!'** They also denied the existence of the jinn, despite their repeated mention in the Noble Qur'an, let alone in the Sunnah, where their traits and descriptions are clearly varied. Instead, they claimed that jinn are just a group of humans! And these are only examples from among their many deviations, and all of this is from the 'blessings' of ta'wil, the very approach adopted by the khalaf in the Ayah of Istiwa and other Ayaat concerning the Attributes.

[SALAF VS KHALAF]

Nothing exposes the harm of ta'wil upon its obsessed adherents more clearly than the statement that has become widespread among them, consistently rolling off their tongues whenever the discussion of attributes arises, concerning whether to believe in them according to their realities or through interpretation. Namely, their statement:

مذهب السلف أسلم ومذهب الخلف أعلم وأحكم

"The madhab of the Salaf is safer and the madhab of the khalaf is more knowledge-based and wiser".

And A well-educated young man today, whose religious knowledge has not been tainted by ʿilm al-kalam may find it hard to believe that any of the Khalaf actually said such a thing! And he has every right not to believe it due to the severity and horridness

of the statement. But unfortunately, it is a well-known reality among students of Shariʿah. Here is just one example from what they read with their teachers: **al-Bajuri** said in his **Hashiyah** on p. 55 under the statement of the author of '**Al-Jawharah**'.

وكل نص أوهم التشبيها ... أوله أو فوض ورم تنزيها

> **"And every text that might imply resemblance is either to be interpreted [metaphorically] or its meaning consigned to Allah (tafwid), while maintaining the intent of affirming His transcendence".**
>
> **"The way of the khalaf is more knowledge-based and wiser as it provides further clarification and refutation of opponents; it is the superior one. For this reason, the author prioritized it. However, the way of the Salaf is safer, as it avoids specifying a meaning that may not be intended by Allah"!**

And the statements of **al-Kawthari** in his commentaries, who is well-known for his extreme hostility toward Ahl al-Sunnah wa al-Hadith, revolve entirely around this notion of the alleged elaboration. And in his commentary on **al-Sayf al-Saqil** (p.132), he explicitly states it.

This statement, when reflected upon, is in the utmost of ignorance, rather in the utmost of misguidance! **Ibn Taymiyyah** said in his **al-ʿAqidah al-Hamawiyyah** *(p.160)*:

> **"How can these later scholars (especially when referring to the 'Khalaf' as a group of Mutakallimeen) be correct considering the confusion they caused in religious matters and the thick veil that blocked their understanding of Allah? And the one who reached the end of their path informed us of what their efforts ultimately led to, as he says:**

لعمري قد طفت المعاهد كلها ... وسيرت طرفي بين تلك المعالم

فلم أر إلا واضعا كف حائر ... على ذقن أو قارعا سن نادم

'I have visited all the academies and seen everyone in these high places.

But I found none except with his chin in his hands in wonder, or gnashing his teeth in regret.'

And they admitted this about themselves, either quoting it as an example, or composing it themselves in what they wrote. Such as what one of their leading figures said:

نهاية إقدام العقول عقال ... وأكثر سعي العالمين ضلال

وأرواحنا في وحشة من جسومنا ... وحاصل دنيانا أذى ووبال

ولم نستفد من بحثنا طول عمرنا ... سوى أن جمعنا فيه قيل وقالوا

'The end result of the venturing of the intellects is restriction and the ultimate outcome of men's opinions is misguidance.

Our souls are in estrangement, trapped in our bodies, And the sum of our worldly life is harm and woe.

We gained nothing from our lifelong inquiry, except collecting 'It is said,' and 'They said.''

Another among them said: 'The people who experience the most doubt at the time of death are the people of 'ilm al-kalam .' Yet when the matter is critically examined, they possess no genuine knowledge of Allah nor pure recognition of Him. And not a trace of it to be found.

How can those who are deficient, veiled, the lost, and confused ones be more knowledgeable about Allah and His Ayaat than the first [to embrace Islam] from the Muhajirun and Ansar, and those who followed them in goodness, the heirs of the prophets,

the successors of the messengers, the leaders of guidance, and the lights in the darkness? Through them, the Book was established, and they stood firm with it. Allah granted them such knowledge and wisdom that they surpassed all other followers of the prophets, possessing insights into the truths and depths of knowledge that, if compared with the wisdom of others, would make anyone seeking to compete feel ashamed.

Then how can the best generations of the Ummah be less in knowledge and wisdom, especially in knowledge of Allah and the rulings of His names and Ayaat, compared to these lesser individuals in relation to them? Or how can the offspring of the philosophers and the followers of India and Greece know more about Allah than the heirs of the prophets and the people of the Qur'an and faith?!"

Allamah As-Safareeni said in '**Sharh al-'Aqeedah**' (1/21 - its abridged version)

"It is impossible for the opposers to be more knowledgeable than the Salaf, as some claim, those who have no proper understanding and fail to recognize the worth of the Salaf, nor do they know Allah, the Almighty, or His Messenger, or the believers in Him with the true knowledge that has been commanded. [They say] that:

'The way of the Salaf is safer and the way of the Khalaf is more knowledge-based and wiser.'

These individuals have misunderstood, thinking that the way of the Salaf is merely the belief in the words of the Qur'an and Hadith, without understanding their meaning, like the unlettered. Or they thought that the way of the Khalaf was to extract meanings from the texts by diverting them from their true essence through various metaphors and strange uses of [Arabic] language. This false assumption resulted in this

> **statement, the essence of which is the rejection of Islam. And they have lied and slandered the way of the Salaf and have gone astray by considering the way of the Khalaf to be correct. Thus, they combined between two falsehoods: ignorance of the way of the Salaf through lying upon them, and ignorance and misguidance in affirming the correctness of another way."**

And to support this point, he cited the statement of **Hafiz Ibn Rajab** in his book **Fadl ʿIlm al-Salaf ʿala ʿIlm al-Khalaf**, whoever wishes may refer to it.

And the assumption that misled these opposers is something repeated frequently by some of those who favor the method of the Khalaf over that of the Salaf, and is considered to be correct by some modern Muslim writers who lack knowledge of the sayings of the Salaf. They name it: tafwid (i.e. leaving the meaning to Allah, instead of just how-ness), and it is something **al-Kawthari** often falsely attributes to them. In his commentary on **al-Sayf al-Saqil** (p.13), he says:

> **"What the Salaf were upon was to let what has come in the Book and the well-known Sunnah concerning the attributes of Allah Most High flow upon the tongue, along with declaring Him to be transcendent, without delving into the meaning, and without determining the intended meaning."**

This meaning was repeated in other places by him, such as on p.131 & 145. and his companion, followed his lead, who worked with him to distort the texts of the book **al-Asma wa al-Sifat** by **al-Bayhaqi**, one in his commentary on the book, and the other in his introduction to the book he named **Furqan al-Qur'an bayna Sifat al-Khaliq wa Sifat al-Akwaan,** meaning **Sheikh Salamah al-Qudaʿi al-ʿAzzami**. He mentioned similar statements in his work but in one place, he said: '**Most of the Salaf refrained from explaining the intended meaning that befits the truth (Allah, the Exalted).**', as he stated on p.94. Similar statements can be found on p.81 and 5, where he attributed to most of the Salaf their abstaining from explaining the

meaning appropriate to the truth. Was this ignorance of Allah, or concealment of knowledge? Whatever the answer, as the saying goes: '**Both are bitter.**' And Allah the Most High has spoken the truth:

ذَٰلِكَ مَبْلَغُهُم مِّنَ ٱلْعِلْمِ

{That is what they could reach of knowledge.} (53: 30)

And the summary of the matter regarding ta'wil, which the Khalaf held to, is as **Ibn al-Qayyim** (May Allah have mercy on him) said in the middle of his magnificent poem **al-Kafiyah al-Shafiyah fi al-Intisar lil-Firqah al-Najiyah**, known as **al-Nooniyyah**:

هذا وأصل بلية الإسلام من ... تأويل ذي التحريف والبطلان

"The root of Islam's calamity lies in interpretation based on distortion and falsehood"

Then he went on to elaborate its harms in poetry form in a way unmatched even by prose elsewhere. So refer to it, for it is of great importance. Also refer to the poem along with the explanation by **Sheikh Ahmad ibn ʿisa**, titled **Tawdih al-Maqasid wa Tashih al-Qawaʿid bi-Sharh Qasidat Ibn al-Qayyim.**

What continues to surpise me is **al-Kawthari** and those like him who attribute to the righteous Salaf, regarding the Ayaat of divine attributes, the view of tafwid and abstaining from seeking their intended meanings, as was clearly quoted from him earlier. If his heart lacked veneration for the Salaf and their knowledge that would restrain him from uttering what offends their status in knowing Allah and His divine attributes, then has he not come across what the scholars have transmitted from them of diverse statements, all united in meaning: all revolve around one core principle, affirming the attributes while refuting both the negators who deny them and the anthropomorphists who liken them to the attributes of creation. Below are some of those statements, which you will find in the biographies within this book, ʾIn shaʾa ʾAllah.

1. al-Walid ibn Muslim said:

I asked al-Awzaʿi, Malik ibn Anas, Sufyan al-Thawri, and al-Layth ibn Saʿd about the ahadith concerning the attributes. All of them said to me: "Pass (i.e. affirm) them as they came without explanation." And in another narration: "Without kayf (how-ness)."

2. Rabiʿah al-Ra'y, Malik, and others said:

"The istiwa is not unknown, and the kayf is not comprehensible, and belief in it is obligatory."

Sheikh al-Islam Ibn Taymiyyah, in **al-Fatwa al-Hamawiyyah** (p.109, Matbaʿat as-Sunnah al-Muhammadiyyah), said:

"The statement of Rabiʿah and Malik: 'The istiwa' is not unknown…' is in agreement with the statement of the others, 'Pass (i.e. affirm) them as they came, without specifying modality (how-ness).' They only negated the knowledge of the 'how' and did not deny the reality of the attribute. If they had believed in the mere wording without understanding its meaning in a way befitting Allah, they would not have said: 'The Istiwa is not unknown, and the how is not comprehensible,' nor would they have said: 'Affirm them as they came, without specifying modality.' For in that case, the istiwa would not be known, but would be unknown, similar to the letters of the alphabet.

Also, there is no need to deny the knowledge of the modality, if the meaning of the word is not understood. However, there is a need to deny the knowledge of the modality only if the attributes are affirmed.

Moreover, whoever denies specific attributes, or all attributes altogether, has no need to say, 'without [imagining] how [it is]'.

For example, someone who says, 'Allah is not upon the Throne' does not need to add 'without how'. So if the view of the Salaf had truly been the denial of attributes in reality, then why would they have said: 'without how'.

Moreover, their statement: 'Pass them as they came' implies leaving their meanings intact as they are, for they came as terms that inherently denote meanings. If their meanings were negated, it would have been necessary to say: 'Let the wording pass while believing that the understood meaning is not intended,' or 'Let the wording pass while believing that Allah is not to be described with what it actually indicates.' In that case, they wouldn't truly be 'passed as they came.' And saying, 'without how' would then be meaningless, for negating 'how' for something not affirmed is mere nonsense".

3. Imam al-Khattabi said:

"The way of the Salaf concerning the attributes is to affirm them and let them pass upon their apparent meaning, while negating kayfiyyah (modality) and tashbih from them."

4. Hafiz Ibn ʿAbd ul-Barr said:

"Ahlus-Sunnah are unanimously agreed upon affirming the attributes mentioned in the Qur'an and the Sunnah, and taking them according to their true meaning, not metaphorically. However, they do not delve into how any of them are. As for the Jahmiyyah, the Muʿtazilah, and the Khawarij, all of them deny these attributes and refuse to accept any of them in their apparent meaning. They claim that whoever affirms them is a mushabbih (One who likens Allah to the creation), while those who affirm them say that the negators are deniers of the One Who is worshipped."

I say: This is but a small portion of the many statements we will see in this book, all of which agree that the Salaf understood the Ayaat of the attributes, explained them, and specified the intended meaning in a way that befits Him, Blessed and Exalted.

So why do **al-Kawthari** and his likes from the Khalaf not raise their heads to these statements and continue insisting that the Salaf did not understand them, but only uttered them on their tongues, without reflecting on them or clarifying their meaning!?

The answer: At best, his condition would be like that of **al-Juwayni,** who was influenced by his teachers from among the scholars of Kalam. But because he was sincere in his pursuit of knowledge for the sake of Allah (the Exalted), Allah guided him to the creed of the Salaf regarding Istiwa and other attributes, in accordance with the saying of Allah (the Most High):

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

{And those who strive in Our cause — We will surely guide them to Our paths.} (29: 69)

[DEFENCE OF IBN TAYMIYYAH]

So, were **al-Kawthari** and his like, who criticise the imams of hadith and the Salaf, also sincere? It is very difficult to answer this affirmatively due to the intense hostility we see in all his comments toward the imams of the salaf and tawhid, and his continuous accusations against them of corporealism (tajsim) and tashbih, especially against **Ibn Taymiyyah**, even though he refuted the Mujassimah, and strived in all of his books in doing so. We always see that whenever he refutes the deniers of Allah's attributes (Muʿattilah), he also includes a simultaneous refutation of the Mujassimah, as is known by anyone who has studied his books, may

Allah have mercy on him. Among his statements on this matter is what he said in **'al-Hamawiyyah'** (p. 160):

> **"So, whoever says: 'I do not comprehend knowledge and a hand except from the kind of knowledge and hand known to us,' it is said to him: 'Then how do you comprehend essence [of Allah] that is not of the same kind as the essences of created beings?' And it is well-known that the attributes of every described being are proportional to its essence and in harmony with its reality. So, whoever does not understand the attributes of the Rabb, who is unlike anything else, except in a way that is similar to created beings, has gone astray in his intellect and his religion."**

I say: And this is but a little from the large portion of his speech that clearly indicates that **Sheikh al-Islam Ibn Taymiyyah** is one who declares Allah free from imperfection and not a mushabbih or a Mujassim as **al-Kawthari** falsely claims. His friend, **Allama Abu Zahrah**, in his **book 'Ibn Taymiyyah'**, transmitted many texts from **Ibn Taymiyyah's** statements regarding the matter of divine attributes, and he summarized his Aqeedah in this area in a good and unbiased manner. In fact, he even freed him from the accusations made by **al-Kawthari**, saying on p. 264:

> **"And there is nothing in that which contradicts the concept of freeing Allah from imperfections (Tanzih), or contradicts Tawhid, or proves any similarity between Him (Exalted is He) and the creation."**

Then he said p. 266:

> **"He ultimately arrives, without doubt, at affirming for Allah (the Exalted) Istiwa, the Hands, and such, but he says: all of this is in a manner that befits His Essence (Most High); we do not know its true reality, and it is upon us to believe in it."**

However, he [Abu Zahrah] then went on to quote from **Ibn al-Jawzi's** book **'Rad shubha al-Tashbih'**, a statement in which **Ibn al-Jawzi**

supports ta'wil and he uses it to refute those whom he considers guilty of likening Allah to the creation. Abu Zahrah then commented on it (p. 272):

> **"And this is the implication of their words; and no matter how much they try to deny likening to the creation, it still clings to them. And when Ibn Taymiyyah came more than a century later and said: "It is a shared name, not a shared reality (i.e. modality)." If they interpret istiwa according to the apparent meaning of the word, then it implies sitting. Bodily characteristics are inevitably implied. And if they interpret it in a non-physical sense, then it is taʾwil, and thus they have fallen into what they themselves had forbidden!"**

I say: Hold on, O esteemed Sheikh, you know very well that **Ibn Taymiyyah** does not interpret istiwa in any of the ways you mentioned, but rather as 'elevation / rising', and his books are full of this. Why, then, did you mislead the readers contrary to reality? Why didn't you follow your usual method of [accurately] quoting **Ibn Taymiyyah** when explaining his belief and opinion? Or have you become frustrated with adhering to accurate citations and thus began attributing to him what is not correct? At times Implicit, as you did here, and at times explicit, as you did in your other book **al-Madhahib al-Islamiyyah**, where you said in your discussion of Salafiyyah and **Imam Ibn Taymiyyah** (p.320)

> **"And thus, they affirm everything that has come in the Qur'an and Sunnah concerning the attributes of Allah… and they affirm settling upon the Throne".**

Where did you see **Ibn Taymiyyah** saying that Allah is 'settled' on the Throne, knowing that this is an additional concept to ʿuluw, and it is something that was not mentioned in the Shari'ah? Therefore, we find that our author, **Hafiz al-Dhahabi**, condemned some of those who used this term [settling] when describing the attribute of ʿuluw, as we shall see in biography no. 158, narration no. 322. **Abu Zahrah** also says (p.322) of the same book:

> **"Ibn Taymiyyah affirms that the position of the Salaf is to affirm everything that has come in the Qur'an regarding being above (fawqiyyah), being beneath (tahtiyyah), and istiwa upon the Throne."**

And on the previous page, he said:

> **"He repeats this meaning, emphasizing that Allah descends and is above and below without asking how.."**

(**Translator's note:** Sheikh Al-Albani seems to be mistaken here in his claim that sheikh al-Islam didn't affirm istiqrar (settling), Rather he even mentions the reports of the Salaf themselves affirming it in his majmu' al-fatawa, Volume 5, page 519., This word is one of the four known meanings of istiwa given by them, So there is no issue with affirming it and Allah knows best).

Where did **Ibn Taymiyyah** affirm for Allah the attribute of Tahtiyyah (being beneath)? Most likely **Sheikh Abu Zahrah** understood from the ahadith of descent the false idea of being beneath, and then attributed that to **Ibn Taymiyyah**, just as he understood from the Ayaat about Istiwa' the concept of 'settling' and attributed that to him. All of this is incorrect, as can be understood by anyone who has studied his books with deep understanding and awareness, not just a quick study for the sake of quoting from him in his biography and blackening the pages!

And such attribution to **Ibn Taymiyyah** indicates to me that he did not fully understand **Ibn Taymiyyah's** beliefs and ideas, and perhaps he did not read all that **Ibn Taymiyyah** wrote on the issues raised **by Sheikh Abu Zahrah** in the published books of **Ibn Taymiyyah**, let alone the manuscripts, such as the printed ones by **al-Maktab al-Islami**, like his **Sharh Hadith al-Nuzool**. For **Ibn Taymiyyah** (May Allah have mercy on him) explicitly clarifies in it that it does not necessarily mean that by His descent, the Throne is now above Him, and He is beneath the Throne, as this is a characteristic of created beings. Allah is not like anything, as will be

referenced in the biography [67] of **Imam Ishaq ibn Rahawayh** from this book, commenting on narration '211'. Indeed, **Ibn Taymiyyah** said in '**Minhaj al-Sunnah**' (2/248):

> **"And whoever among the ignorant believes that when He descends to the lowest heaven, as the hadith states, the Throne will be above Him and He will be confined between two layers of creation, his statement contradicts the consensus of the Salaf and opposes the Book and the Sunnah, as it has been elaborated upon in its proper place".**

And what confirms what I've mentioned regarding **Abu Zahrah's** lack of understanding of **Ibn Taymiyyah** is that he was not even convinced by his own summary of **Ibn Taymiyyah's** view, which he wrote himself (p.276) in his book **Ibn Taymiyyah**, where he said:

> **"Ibn Taymiyyah holds that the expressions like yad (hand), nuzool (descent), qadam (foot), wajh (face), and istiwa should be understood upon their apparent meanings, but in ways that befit Allah's noble essence as we have previously quoted".**

Yet he was not satisfied with this sound opinion of **Ibn Taymiyyah**, despite it being the clear and evident truth, but instead began refuting it with weak and contradictory words that carry no weight and that is the best thing that can be said about it. He then went on to say:

> **"At this point, we pause: These terms were originally coined to refer to tangible meanings, and they cannot be used in their apparent meaning for anything beyond them. If they are applied to something else whether known or unknown then they are to be used outside of their original meaning, and in no case can they be taken apparently; rather, they must be interpreted. Accordingly, Ibn Taymiyyah fled from Tawil only to fall into another Tawil and fled from metaphorical explanation only to end up in another metaphorical explanation".**

So tell me, by your Rabb, O intelligent reader, would a scholar like **Abu Zahrah**, who truly understood **Ibn Taymiyyah's** words (which he himself quoted multiple times), ever say such a thing about him? For example, **Ibn Taymiyyah** clearly stated that shared terminology does not imply shared reality. This is clarified by what **Abu Zahrah** himself quoted on page 265 from **Ibn Taymiyyah's al-Tadmuriyyah** (p. 12), where he said:

> **"If it is necessarily known that in existence there is what is eternal and necessary by itself (i.e. the creator) and what is created and its existence or non-existence is possible (i.e. creation), then it is known that this exists and that exists. However, it does not follow from their sharing the same term 'existence' that the existence of one is like the existence of the other. Rather, the existence of each is specific to itself. Their agreement under the same term does not require that they are identical in the meaning of that term when considering their particularity, specificity, and limitations. No rational person would say, if told, 'The Throne is an existent thing, and the mosquito is an existent thing,' that this is like that simply because they share the terms 'thing' and 'existence.' And if it is said, 'This exists and that exists,' the existence of each is specific to it, nothing else shares in it, even though the term applies truthfully to both".**

Then **Abu Zahrah** commented on this statement to clarify it, saying:

> **"This is why Ibn Taymiyyah says on this place: 'Allah has named Himself "the Ever-Living", as He says (Exalted is He):**
>
> **{اللَّهُ لا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ}**
>
> **{Allah, there is none worshiped in truth except Him, the Ever-Living, the Sustainer of existence} (2:255).**
>
> **And He has named some of His creation "living," as He says:**

{يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ}

{He brings forth the living from the dead and brings forth the dead from the living} (30:19).

Yet this "Living" is not like that "living". For the name "al-Hayy (the Ever-living)" is a name specific to Allah, and His statement "He brings forth the living from the dead" refers to the created living being, specific to it. They coincide [only in linguistic expression] when the terms are used in an absolute sense, stripped of their contextual specifications".

So, dear reader, do you find any trace of the ta'wil that **Abu Zahrah** claimed in his explanation of these divine names and [attributes]? Or does he **[Ibn Taymiyyah]** clearly state that they are all realities corresponding to their respective essences, differing in realities according to the nature of those essences? Except that when these realities are perceptible by our senses, we can comprehend their true nature, whereas what is beyond our perception, such as Allah's attributes, or even Paradise and Hell, we cannot fully grasp them. Yet he has given you clear examples to clarify this critical matter, ignorance of which has led many astray from the path of the Salaf in understanding divine attributes. We all say: **'Allah exists'** just as we say: **'Creation exists,'** but the existence of each corresponds to its own essence. Similarly, we say: **'Allah is Living'** and **'I am living,'** yet the life of each corresponds to its own essence. This principle applies to all divine names and attributes. You will find the words of **Sheikh al-Islam** clear, evident, and convincing to every person of intellect.

And if **Sheikh Abu Zahrah** failed to understand **Ibn Taymiyyah's** words and consequently misattributed ta'wil to him, this error, serious as it is, is far less severe in comparison to an even graver mistake in his earlier statement. For he claims: **'These terms were originally established to refer to tangible meanings, and they cannot be used in their true, apparent meaning for anything**

beyond them. If they are applied to something else whether known or unknown then they are to be used outside of their original meaning...' and so on, as stated in his previous words.

I say: If the Sheikh truly believes this, then the implication of his words, if he understands what he is saying, while arguing **against Sheikh al-Islam** and being influenced by the Ilm al-kalam, is that the existence of the created being, his life, knowledge, rising, and so on are all real in an apparent sense; whereas the existence of the Creator (Exalted is He), His life, knowledge, rising over the Throne, and the rest of His attributes are merely metaphorical, not real. And this necessarily entails that Allah does not exist, nor is He living, nor does He know, nor is He established over the Throne, and so on, following the well-known arguments used by the philosophers and some of those influenced by them from among the Mu'tazilah and the scholars of kalam.

We say this because the Sheikh (may Allah guide him and us) said: '**These terms were originally established to refer to tangible meanings,**' and since the existence, knowledge, and life of Allah, and the rest of His attributes, are not tangible (i.e. can't be physically sensed by us), then according to him, they cannot be applied to Allah except metaphorically. But did the Sheikh realize where this statement has led him? And if you don't know, then I say: We know what tangible existence is, and tangible life, and tangible knowledge, and tangible istiwa. So what then is the meaning of these names when attributed to Allah (the Exalted) who is not perceived through the senses?

The answer: They have no meanings at all, they are merely names for Him, as the Mu'tazilah themselves say, exactly as the Sheikh himself cited them. For he said in **Al-Madhahib** (p. 303):

> **"The Mu'tazilah denied the attributes, as we have proved, while al-Ash'ari affirmed them, claiming they are 'something other than the Essence.' Thus, they affirmed: Power, Will, Knowledge, Life, Hearing, Sight, and Speech, yet insisted these are 'not the**

> **Essence itself.' The Mu'tazilah, however, declared: 'There is nothing besides the Essence! All terms mentioned in the Qur'an, such as His saying (Exalted is He): "All-Knowing, All-Aware, All-Wise, All-Hearing, All-Seeing".'"**

Meaning they (i.e. the names) have no actual meaning. They are merely synonymous labels. For this reason, the scholars condemned their position and accused them of ta'til, as clearly explained in the works of **Sheikh al-Islam** and others.

So, does Sheikh **Abu Zahrah** accept the necessary implication of his earlier statement which leads to the negation (taʿtil) of the divine attributes, just like what he himself reported from the Muʿtazilah? Would he then be like them, denying the attributes of Allah that are firmly established in the Qur'an and the Sunnah? Or will he retract that statement, acknowledging it as a slip of the tongue, and instead adopt the position that **Ibn Taymiyyah** explained in a manner so clear that it is not easy to be criticized, among them the attribute of istiwa', believing in it as a true attribute of Allah Most High, befitting Him, just as one ought to believe in all His attributes, such as knowledge and speech, without interpreting them metaphorically in a way that leads to denial?

I had hoped to consider that statement of his a slip of the tongue, but what held me back from doing so was the fact that I found him, as will be shown, inclined to interpreting istiwa' metaphorically as 'complete sovereignty,' and interpreting descent as the outpouring of divine blessings, without realizing (may Allah guide him) that such an interpretation leads necessarily to disbelief. For the full text of the hadith about descent is, as he knows, '**Is there anyone who calls upon Me so that I may answer him? Is there anyone who seeks forgiveness so that I may forgive him?...**' So, are these outpourings the ones that respond, forgive, and give? Or is it Allah (Exalted is He) alone, without any partner?

In summary of what **al-Kawthari** attributed to **Ibn Taymiyyah**: He intended to position himself as fair-minded and scholarly,

untainted by his companion **al-Kawthari's** bias against **Ibn Taymiyyah**. Yet unfortunately, the influence of companionship prevailed, leading him to attack **Ibn Taymiyyah's** Aqeedah, though implicitly, not explicitly, unlike his companion who explicitly fabricates claims against him (as previously demonstrated). I do not accuse him of doing this deliberately, as his companion does, but rather attribute it to his misunderstanding of **Ibn Taymiyyah's** words, may Allah have mercy on him. This is further confirmed by his statement following the aforementioned quote (where he claims **Ibn Taymiyyah** 'fled from ta'wil only to fall into another ta'wil'). On page 277, he says:

> **"Then what is the outcome and ultimate purpose of an apparent interpretation? Does it lead to true understanding, or does it only lead to other forms of confusion? He [i.e., Ibn Taymiyyah] says: 'The true nature is unknown,' and he states: 'Allah has a Face, the nature of which is unknown... He has an istiwa', the nature of which is unknown... and a Hand...'**
>
> **Undoubtedly, if we interpret these meanings (this is what he said, though perhaps it was a slip of the pen, and what he meant were the terms) in ways that do not reduce them to unknowns, then such an interpretation would be more worthy of acceptance, so long as: The language allows for such meanings, And the metaphor (majaz) usage is well-established therein. Such as interpreting 'Yadd' to mean power or punishment, 'Istiwa' to mean complete sovereignty, and 'nuzool' as the outpouring of divine blessings, and so on. And no one should object that this approach fails to uphold the apparent meaning, for the interpretation he [Ibn Taymiyyah] himself adopts does not adhere to the apparent meaning either!"**

This is what he said. And were we to expose the error it contains and how far it strays from the path of truth, an error unbefitting of a scholar of his status, it would require far more space than this

introduction permits. However, I will say to the Sheikh concisely, is it not sufficient for you, O virtuous Sheikh, in terms of outcome and purpose, to understand that 'Istiwaʾ' is an attribute of Allah, distinct from the attribute of nuzool? And that this attribute is different from dominion or bestowing blessings, and so on? Just as I hope it suffices you to believe that the attribute of Hearing is not the same as Sight, and both are different from the attribute of Knowledge and that you do not negate or deny their existence by interpreting them in a way that reduces them all to simply meaning 'knowledge,' as some of the Muʿtazilah claim, though many among them deny all of Allah's essential attributes altogether, as we have already quoted from them earlier?

Indeed, this should suffice you. Otherwise, what difference is there between our explanation while following the Salaf regarding these attributes, Affirming them upon their apparent meanings, while believing that their true reality is known only to the One described by them (glorified and exalted be He) and your denial of Istiwa, for example, while you seemingly believe in our interpretation for the rest of His attributes, such as Him being Ever-Living, All-Powerful, Willful, All-Wise, and so on according to their apparent meanings as well, without ta'wil, while likewise believing that their true reality is known only to Allah?

What I firmly believe and am certain of is that every rational person among the people of knowledge must admit that there is no difference between this and that. All ultimately refer to the attributes of Allah's Essence. Just as we believe in His Essence without knowing its true nature or reality, so too do we speak of His attributes in the same manner, without distinction. If this is the case, then either the Sheikh must believe with us in the realities of the attributes, including Istiwa, as we have explained, or he must reinterpret them all. In doing so, he would be forced to deny the existence of Allah, as he does not know His true reality. And everything whose reality is unknown, like Istiwa, would have to be reinterpreted! This is the same error that the Batiniyyah, many philosophers, and even some

of the Mu'tazilah and those influenced by them in the scholars of Kalam fell into, as explained in detail by **Sheikh al-Islam** (May Allah have mercy on him) in his numerous books. May Allah reward him greatly for his service to Islam.

[AN IMPORTANT PRINCIPLE]

On this occasion, I am pleased to quote a wonderful passage from some manuscripts, which has not been printed as far as I know, by **al-Khateeb al-Baghdadi**, the renowned hadith scholar and historian. The author has mentioned part of it in his biography, as will be discussed later. I have chosen to present it here in its entirety to conclusively establish the proof against those who mistakenly believe that the obligation to believe in the realities and meanings of the divine attributes, as they are appropriate for Allah, is a view unique to **Ibn Taymiyyah** and those who followed him. They do not realize that he (May Allah have mercy on him) actually followed [the Salaf] in this regard. His true distinction lay in his [brilliant] explanation and clarification of these matters, presenting evidence for them both from transmitted texts and rational arguments, and refuting doubts about them. Beyond that, he adhered to the Salafi belief, which is the correct belief that every Muslim is obligated to follow.

Therefore, we hastened to publish this book by **al-Dhahabi**, which is now before you, so that you may understand what might have been hidden from you, just as it was hidden from others. For this has become the powerful cause leading many astray from the sound Salafi Aqeedah and the Muhammadi way. **Hafiz al-Khateeb** (May Allah have mercy on him) said:

> **"As for the discourse concerning the attributes, what has been narrated from them in the authentic collections, the methodology of the Salaf (may Allah be pleased with them) is**

to affirm them and take them according to their apparent meanings, while negating modality and similarity in them. Some people denied them, thus negating what Allah has affirmed. Others among those who affirmed them have gone to the extreme, and in doing so, have fallen into a form of likening to the creation and specification of their modality. The correct approach is to follow the middle path between these two extremes, and the religion of Allah lies between the one who exaggerates and the one who falls short.

And the foundational principle here is that discussion of the divine attributes is a branch of the discussion about the Divine Essence and should follow the same course and example. So just as it is known that affirming the existence of the Rabb of all worlds is an affirmation of existence, not of modality, likewise, affirming His attributes is an affirmation of their existence, not an affirmation of limitation or specification about their modality.

So when we say: Allah (Exalted is He) has a hand, hearing, and sight, these are attributes that Allah has affirmed for Himself. We do not say that the meaning of "hand" is merely "power," nor that the meaning of "hearing" and "sight" is simply "knowledge." And we do not say they are limbs, nor do we liken them to human hands, ears, or eyes, which are limbs and tools used for action. Rather, we say: It is obligatory to affirm these attributes because there is textual evidence for them, and it is likewise obligatory to deny any resemblance [to creation], as He, the Blessed and Exalted, said:

{لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ}

"There is nothing like unto Him, and He is the All-Hearing, the All-Seeing." (42:11) and as He, the Almighty, said:

{وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ}

"And there is none comparable to Him." (112:4)

And when the people of innovation criticized the Muhadditheen for narrating such Ahadith casting doubts upon those of weak knowledge by claiming that they report things unbefitting of Tawhid and invalid in the religion and they accused them of the disbelief of the anthropomorphists and the heedlessness of the negators, they were answered, being told that:

'In the Book of Allah there are clear Ayaat, whose meanings are apparent and understood, and unclear Ayaat, whose meanings are only known by referring them back to the clear ones. It is obligatory to affirm and believe in all of them.'

Likewise, the reports from the Messenger of Allah ﷺ follow this same pattern and should be approached in the same way: the unclear reports are to be referred back to the clear ones, and all are to be accepted.

The ahadith narrated concerning the Divine attributes fall into three categories:

A. Among them are authentic reports, upon whose soundness the Muhadditheen unanimously agreed due to their widespread transmission and the reliability of their narrators.

These must be accepted and believed in, while safeguarding the heart from allowing thoughts to arise that would entail likening Allah to His creation or describing Him with what does not befit Him.

B. The second category consists of weak reports, with weak chains of transmission and reprehensible wordings, which the Muhadditheen have unanimously deemed invalid.

These must not be engaged with, nor should one give them any attention.

C. The third category includes reports about which scholars have differed regarding the condition of their narrators. Some accepted them while others did not.

These require scholarly effort and critical examination to determine whether they belong with the authentic and acceptable or should be placed among the corrupt and false."

I say: So, memorize this foundational principle regarding the discourse of the attributes and understand it well, for it is the key to guidance and steadfastness upon it. It is upon this principle that **Imam al-Juwayni** relied on when Allah guided him to the way of the Salaf regarding the matter of istiwa and others, as was previously mentioned from him. It is also the foundation relied upon by all the Muhaqqiqeen (deep researchers) in their research of this issue, such as **Ibn Taymiyyah, Ibn al-Qayyim**, and others. **Ibn Taymiyyah** said in **at-Tadmuriyyah,** p. 29 (Al-Maktab al-Islami):

"The discussion concerning the attributes is like the discussion concerning the essence, for there is nothing like unto Allah, neither in His Essence, nor in His attributes, nor in His actions. So just as He has a true Essence that does not resemble other essences, likewise His Essence described with true attributes do not resemble other attributes.

If the questioner asks, "how did Allah rise above the throne?" It is said to him as Rabi'ah and Malik and others said, "The istiwa is known, The how-ness isn't, Iman in it is obligatory, and asking about the how-ness is an innovation". Because it is a question about something that humans do not know, and they are incapable of answering it.

> And likewise, if someone asks: "How does our Rabb descend to the lowest heaven?" It is said to him: "How is He?" If he replies: "I do not know His modality (i.e. how He is)," it is said to him: "And we do not know the modality of His descent. For knowledge of the modality of an attribute necessitates knowledge of the modality of the One described, and it is a branch and dependent upon it. So how can you demand from me knowledge of the modality of His hearing, seeing, speaking, rising, and descending, while you do not even know the modality of His essence?
>
> And if you acknowledge that He has a true, actual essence in reality, deserving of attributes of perfection, and that nothing resembles Him then His hearing, seeing, speaking, descending, and rising are real in reality as well, and He is described by attributes of perfection that are unlike the hearing, seeing, speaking, descending, and rising of created beings".

And he said in **al-Hamawiyyah** (p. 99) after summarizing what has preceded:

> "The Madhhab of the Salaf is between negation and likening: they do not liken the attributes of Allah to those of His creation, just as they do not liken His Essence to the essence of His creation. Nor do they negate what Allah has affirmed for Himself or what His Messenger ﷺ affirmed for Him because doing so would nullify His Most Beautiful Names and His Most High Attributes, distort the words from their proper meanings, and constitute deviation (ilhad) concerning Allah's Names and His Ayaat.
>
> And each of the two groups, those who negate and those who liken, combine both negation and likeness. As for the negators, they understood from Allah's Names and Attributes only what befits created beings, then proceeded to deny those

understandings. So they combined both negation and likeness: they first likened, then they denied. This is resemblance and likening on their part, likening the meaning of His Names and Attributes to the meaning of the names and attributes of His creation, and then negating what He (exalted is He) truly deserves of Names and Attributes that befit Him (glorified and exalted). For when someone says: 'If Allah were above the Throne, it would necessitate that He is either bigger than the Throne, or smaller, or equal to it and all of that is impossible' (or similar speech), then that person has understood Allah being above the Throne in the same way as a body being above another body. So the so-called consequence they claim is based entirely on their [incorrect] understanding

As for the istiwa, it is what befits Allah's majesty, and what is specified to him, so it doesn't necessitate anything from false implications which are obligatory to deny. Unlike what implies the [created] bodies. This became like the statement of the anthropomorphist's argument, who says: "If the universe has a creator, then He must either be a Jawhar or an 'Arad, since nothing is conceivable except these two." Or his argument: "If He is settled upon the Throne, then it must be like the way a human sits on a chair or a ship, because no other type of istiwa is known."

Both statements are forms of likeness, equating Allah to creation, and both negate the true reality of what Allah has described Himself with. The first one is distinguished by negating all real meaning of Allah's istiwa, while the second is distinguished by affirming a type of istiwa that belongs exclusively to created beings.

The decisive and correct view is what the moderate Ummah is upon that Allah is established upon His Throne in a manner that befits His Majesty and is unique to Him.

Just as He (exalted is He) is described as being All-Knowing of everything and All-Powerful over everything, and as Hearing and Seeing, and the like and it is not permissible to affirm for His knowledge and power the characteristics and purposes associated with the knowledge and power of created beings. Likewise, He is above the Throne, and it is not permissible to affirm for His above-ness the characteristics of the above-ness of one created being over another, nor its necessary implications.

And know that there is nothing in sound intellect, nor in any authentic transmitted text, that necessitates opposing the Salafi way in the slightest".

[ABOUT THE BOOK]

And I say: As for the authentic transmitted reports, they are the very subject of the abridged book of **Hafiz al-Dhahabi** that is before you. In it, you will find that which brings you to certainty, believing that the Qur'anic Ayaat, Prophetic Ahadith, and reports from the Salaf all agree that Allah (Exalted is He) is above His Throne by His Essence, distinct from His creation, and that He is with them by His knowledge. And you will see, in sha Allah, that the Imams of the [widely] followed madhhabs, their early followers, and those who followed their path until the end of the sixth century after Hijrah (600H), their fatwas and statements all agreed upon affirming Allah's highness above His Throne, His creation, and all places. And just as this is mass-transmitted from the Messenger of Allah ﷺ, it is also a matter of consensus among the early generations and past Imams from among the Muhadditheen, Fuqaha, Mufassireen and Lughawiyyeen. You will find their names and proven statements on this subject, and they nearly number two hundred. In fact, they number in the hundreds, but this is what the author (May Allah have mercy on him)

was able to collect. When a sincere seeker of the truth reflects on their words, he will be certain that it is impossible for them to have agreed upon misguidance. He will realize that those who oppose them are the ones in misguidance. How beautiful is what the author (May Allah have mercy on him) said in his book "**Sifaat Rabb al-'aalameen**" after mentioning a bit of what we referred to from the narrations (page 187/1-2):

> **"If we were to mention the statements of every scholar who affirmed the divine attributes from the imams, it would exceed the capacity of these pages. And if the opposer remains misguided by the sayings we have mentioned or does not believe the narrations, then may Allah not guide him. There is no good, by Allah, in one who contradicts the likes of al-Zuhri, Makhlul, al-Awza'i, al-Thawri, al-Layth ibn Sa'd, Malik, Ibn Uyayna, Ibn al-Mubarak, Muhammad ibn al-Hasan, al-Shafi'i, al-Humaydi, Abu Ubayd, Ahmad ibn Hanbal, Abu Isa al-Tirmidhi, Ibn Surayj, Ibn Juraij, al-Tabari, Ibn Khuzaymah, Zakariyya al-Saaji, Abu al-Hasan al-Ash'ari, or those who affirm the consensus, like al-Khattabi, Abu Bakr al-Isma'ili, Abu al-Qasim al-Tabarani, Abu Ahmad al-'Assaal... (and others mentioned thereafter) and Sheikh Abdul Qadir al-Jilani, the Imam of every era, those who represent the purest essence of Islamic scholarship".**

I say: The sound intellect upon Fitrah bears witness to the position of these imams and to the texts from the Qur'an and Sunnah that support them. The clarification of this is as follows: There is no disagreement among all Muslims that Allah (the Exalted) existed when there was nothing else with Him, no Throne, no Kursi (Footstool), no heavens, and no earth. Then Allah created creation, as will be mentioned in the hadith [no. 40, 44] of **'Imran ibn Husayn**.

If that is the case, then there is no doubt that Allah's creation is either within His Essence, meaning it resides in Him, and He resides

in it and this is disbelief, which no Muslim says, although it is a necessary conclusion of the beliefs of the Jahmiyyah and the extremist Sufis who say things like: '**Everything you see with your eyes is Allah**'. Exalted is Allah far above what the wrongdoers say, with great exaltation.

Given that, then Allah's creation is separate from Him, not mixed with Him. In that case, Allah is either above His creation or His creation is above Him and the latter is clearly false.

Therefore, it necessarily follows that Allah (Blessed & Exalted) is above His creation and this is decisively established in the Qur'an, the Sunnah, and the statements of the Salaf and the scholars who came after them, across all their specialties and madhhabs, as you will see in detail in the book, if Allah wills.

[IS ALLAH EVERYHERE?]

From this, we come to know the extent of the misguidance of the Jahmiyyah and those influenced by them from the Khalaf, all of whom denied that Allah is on His Throne, above His creation. These later groups then split into two madhabs:

First: The doctrine of the Jahmiyyah who claimed Allah is in every created place and imam Ahmad (May Allah have mercy on him) debated them and did so excellently and he exposed their flaws through it, saying in his treatise **"Ar-rad ʿala al-Jahmiyyah"**:

> **"And if you wish to know that the Jahmi is lying about Allah (Exalted is he) when he claims that He is in every place and not in one place specifically, then say to him: 'Was not Allah existent while there was nothing else?' He will say: 'Yes.' Then say to him: 'When He created things, did He create them within Himself or**

outside of Himself?' He will then be forced to choose one of three statements:

1. **If he says that Allah created the creation within himself, he's disbelieved because he's claimed that the jinn, Mankind and devils and ibless are in himself.**
2. **And if he says: 'He created them outside of Himself, then entered into them,' he has disbelieved as well, because he has claimed that He entered into every filthy and impure place.**
3. **And if he says: He created them outside of Himself, and did not enter into them then he has retracted his entire previous statement, and this is the view of Ahl al-Sunnah".**

The other doctrine is the statement of some of the extreme deniers of the attribute of the Highness (Al-'Uluw) [who say]:

'Allah is neither above, nor below, nor to the right, nor to the left, nor in front, nor behind, neither inside the creation nor outside of it.'

Some of their philosophers add:

"لا متصلا بالعالم ولا منفصلا عنه"

"He's neither contiguous with the creation nor distinct from it."!

I say: And this negation means, as is apparent, that Allah is non-existent, and this is absolute denial, and the greatest rejection. Glorified is Allah above what the wrongdoers say, exalted in greatness. And how excellent is what Mahmud bin Sabaktakin said (to the one who described Allah in this way): '**Distinguish for us between this Rabb that you affirm and the non-existent!**' (Mentioned in Al-Tadmuriyyah, p. 41)

Both false doctrines are, inevitably, a necessary consequence for anyone who denies the attribute of Allah's highness above His Throne, as has been previously clarified.

And what is deeply regrettable is that the first of these two doctrines has become widespread today on the tongues of the people in these lands, both the public and the scholars. Rarely do you sit in a gathering where Allah is mentioned, except that someone among them hastens to say: **"Allah is present in every place!"** And another might say: **"Allah exists in all things of existence".**

And if you hasten to clarify the falsehood of this statement due to its improper attribution to Allah, implying He is contained by His creation, and its contradiction with His attribute of rising above the Throne, some pretentious scholars hasten to interpret the statement by adding '**through His knowledge'** to it. As if it were an Ayah from the Book of Allah or a hadith from the Messenger of Allah (peace be upon him) that must be interpreted!

These poor souls do not realize that this is the very statement and creed (Aqeedah) of the Jahmiyyah and the Mu'tazilah, as indicated by the apparent meaning of the phrase without any interpretation. When you hear them interpret it with the words **'with His knowledge,'** you might think well of them but your hope is soon dashed when the well-known question, inherited from the infallible Prophet (peace be upon him), is brought forth. It is the question that reveals a person's faith or level of knowledge of Allah or the lack thereof. He (peace be upon him) asked the slave girl: **'Where is Allah?'** She replied: **'In the heaven.'** He said: **'Free her, for she is a believer.'"** [See Narration 1]

So, if you ask such a question to the general public or the scholars, you will find them staring in disappoval, either ignorant or pretending to be ignorant that the Prophet (peace be upon him) is the one who established it for us. Yet, despite this, they remain confused, not knowing how to respond, as if Islamic Shariʿah has never addressed this matter in either the Qur'an or the Sunnah, even

though the evidence in both is extensively transmitted that Allah (Exalted be He) is in the heaven.

Additionally, when the slave girl answered the question by saying, **'In the heaven,'** the Prophet ﷺ testified that she was a believer because she responded with what is known from the Book and the Sunnah. So woe to the one whom the Messenger ﷺ does not testify to as being a believer! And woe to the one who refuses, rather, who denounces what the Prophet ﷺ made a sign of faith. By Allah, this is among the gravest of what has afflicted the Muslims in deviating from their Aqeedah: that a person does not even know whether the Rabb he worships and prostrates to is above His creation or below them; rather, he does not even know whether He is outside of creation or inside it. So true is the statement of some of the early scholars about them: **'They have lost their deity of worship,'** and yet, they did not reach the level of misguidance of those who ruled out His very existence when they said, **'Not above, not below...'** and so on. Thus, the saying of some of them rightly applies to them: **'The one who negates his attributes worships nothingness, and the one who likens (Him to creation) worships an idol".**

(**Translator's note**: When the Salaf would say "Allahu fee as-Samaa" - Allah is in the heavens, it's important to note the word samaa refers to that which is high and lofty, So the intended meaning is not that Allah is inside the creation and encompassed by it rather what's intended is that Allah is in the above. Refer to Majmu' Al fatawa 16/100-101)

By that, he is referring to the Jahmiyyah, those who negate and deny the divine attributes and to the one who affirms the attributes along with drawing similarities to the creation and likening Allah to His creation. There is a middle position between them, as was mentioned earlier. This issue is of grave importance and has profound significance, with intense disagreement surrounding it between the Ahl al-Sunnah on one hand, and the Jahmiyyah, Mu'tazilah, and other

deniers on the other hand. **Ibn al-Qayyim** (May Allah have mercy on him) said in **Al-Juyush al-Islamiyyah** (p. 96)

> **"Rather, the war between the Ahlul Hadith and the Jahmiyyah is greater than that between the army of disbelief and the army of Islam"**

I say: Despite all this, we see that most Islamic preachers today give no weight to this issue or to others like it from matters of creed, nor do they pay any attention to them. You hear no mention of such topics in their lectures or even in their private gatherings, let alone in public ones. They are content with the invitees holding a general, unspecific belief. Don't you see that doctor who, in the introduction to his treatise **'Batin al-ithm'**, while prescribing what he claims is the cure for the divided and estranged Muslims, said:

> **"I don't think anything except that we all believe in Allah, One deity with no partner and goodness and authority are in his hand and he is capable of all things."**

Yes, we are believers in Allah but the faith of believers differs greatly from one another, and what we are discussing regarding the attribute of 'uluw is a clear example. If the doctor believes in it according to the way of the Salaf, affirming it without likening or denying then the people for whom he wrote this treatise do not share that belief, assuming that he himself does not share in their belief! So what benefit is there in this faith, if it is not in accordance with what Allah has legislated and clarified?

Imam Abu Muhammad al-Juwayni pointed to this reality in the introduction to his previous treatise **"al-Istiwaʾ wa al-Fawqiyyah"** after mentioning Allah's attributes such as hearing, seeing, speech, the two hands.

> **"He rose over His Throne, distinct from his creation. Nothing of them is hidden from Him, His knowledge encompasses them and His sight penetrates them, yet in His Essence and Attributes, nothing from His creation resembles Him.**

And He is not to be likened to anything from the limbs of created beings. These are attributes befitting His majesty and greatness; the imagination cannot grasp their reality, nor can eyes see them in this world. Rather, we believe in their realities, their actual existence, and that the Rabb (exalted is He) is truly described by them. And we reject the interpretations of the interpreters, the negation of the deniers, and the likening of the one who likens Allah to the creation. Blessed is Allah, the best of creators.

This is the Rabb in whom we believe, Him alone we worship, and to Him we pray and prostrate. Whoever directs his worship to a God not possessing these attributes is indeed worshiping other than Allah, and such a worshipped being is no true God."

And when **Imam al-Juwayni** (may Allah have mercy on him) says this and issues this just verdict against the deniers, he is only conveying what he received from the Imams of the Salaf. For it will come in the biography [19] of **Imam ʿAbd Allah ibn al-Mubarak** that he said about the Jahmiyyah: **'They claim that your God who is in the heaven is nothing'.** And in the biography [23] of **ʿAbbad ibn al-ʿAwam: 'The end of their speech is to say that there is nothing in the heaven. My opinion is that they should neither be married nor inherit'.** Similar statements are found in the biographies of **ʿAbd al-Rahman ibn Mahdi [39], Wahb ibn Jarir [40], al-Qaʿnabi [48], Abu Maʿmar al-Qatiʿi [63]**, and other Imams. However, they would not declare anyone a disbeliever for the Jahmi creed unless the truth had been made fully clear to them, as will be mentioned in the biography of **Imam Ibn Jarir al-Tabari [107]**.

That is why I express strong reproach toward the contemporary Islamic writers, except for a few, who write about everything in Islam except the Salafi Aqeedah and the Muhammadi way. I particularly single out those entrusted with guiding the new generation toward Islam, raising them according to its teachings, and educating them in its culture, yet who make absolutely no

attempt to unify their concepts about Islam, despite the severe disagreements among its people. Contrary to what some negligent or wilfully negligent among them think that these differences are merely in subsidiary matters but not in fundamental principles. Numerous examples of this are known to anyone who has studied books about Islamic sects or is aware of contemporary Muslim thought. As a pertinent example for our current discussion, consider Allah's highness above His creation. In following the Salaf, we believe in this firmly and with certainty, while others deny it or doubt it, in accordance with the views of the khalaf. And doubt is something that definitively negates belief in it. Despite this, we all are believers in Allah, as that doctor said. So which of us truly believes? The answer is known to every group, though this isn't our focus here. Our purpose is rather to dispel that false notion about differences being only in subsidiary matters! And to advise the proper education of Muslim youth in their religion, both fundamental and subsidiary matters, in light of the Quran, Sunnah, and the methodology of the righteous Salaf.

[Al-ALBANI VS A PREACHER]

And I shall never forget for as long as I live that discussion which took place about ten years ago in Madinah Munawwarah between me and one of the preachers and public speakers who love to take the lead in gatherings and monopolize the conversation. He entered upon us during a pleasant evening that had brought together a fine group of Salafi students of knowledge like me. None of those present stood up for him except the host, who welcomed and received him. The sheikh then shook hands with everyone, one by one, beginning with those on his right, which I found admirable. When he finally reached me since I was seated at the far end, I noticed and read on his face signs of displeasure that no one had stood up for him. So I wanted to soften that for him, and I greeted him kindly as he shook my hand, saying: **'A dear one, without standing up,'** just as we say

back in Syria in such situations. But he replied as he sat down, with clear signs of anger on his face, saying something like:

> **"There is no doubt that standing up for someone entering, as a form of honouring or respecting them, is not part of the Sunnah and I agree with you on that. But we are living in a time when trials have surrounded the Muslims from every side, trials that strike at the very core of faith and creed."**

He then went on at length explaining this, mentioning the atheists, communists, nationalists, and others among the disbelievers. Therefore, we must all unite today to combat these people and defend the Muslims against their danger and leave off discussing and debating controversial issues such as the matter of standing up, tawassul (i.e. asking Allah by the status of the Prophet, peace be upon him), and the like!

So I said: Hold on, dear Sheikh, for every situation has its proper context. We are now with you in an informal, brotherly evening gathering; we did not come together to discuss a particular topic or to draft a plan for addressing critical issues such as refuting the communists and others. And you had barely even sat down. Moreover, your request to abandon discussion of controversial matters, so absolutely, I don't think you truly mean that. For disagreement extends even to matters of creed, even to the meaning of the testimony that La ilaha illa Allah. You yourself know that most of the shuyukh today permit seeking aid (Istighatha) from other than Allah, the Exalted. And asking the dead, which contradicts the meaning of the testimony of Tawhid according to all of us (I was hinting that on this point he agreed with us) so do you want us not to even discuss correcting the meaning of the testimony, under the pretext that it's a disputed issue?!!

He said: **Yes, even that should be set aside for the time being, to unify the rows and consolidate voices to ward off the greater danger: atheism and…**

I replied: What good would such unity serve (if achieved) if it is not founded upon correct Tawhid and avoiding Shirk with Allah? You know well that the Arabs in the days of ignorance believed in Allah as the Creator, yet they disbelieved in Him as the only true deity:

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ

{When it was said to them, 'There is no deity worthy of worship [in truth] but Allah,' they would arrogantly reject it} (37:35).

Their belief did not benefit them nor save them from fighting against the Messenger. He replied: **"Today, we are content with gathering the people under the banner of 'La ilaha illa Allah'."** I said: Even a false understanding of it? He said **"yes".**

I say: This discussion truly represents the reality of many Muslim preachers today, and their passive stance toward the disunity of Muslims in their understanding of the religion. They accept anyone who affiliates with them, regardless of his views and opinions, without compelling them through knowledge and evidence from the Book and the Sunnah to unify those views or correct their errors. The bulk of their concern is in directing people toward Islamic manners.

[HOW TO REVIVE ISLAM]

Others among them are concerned with nothing but educating their followers in politics and economics, and similar topics that dominate the discourse of most writers today while among them are those who don't even establish the prayer! Yet despite that, they all strive to establish an Islamic society and Islamic state. But far, far is that! A society like this can never come into being unless the callers begin with what the Messenger of Allah ﷺ began with: the call to Allah, as it is laid out in the Book of Allah and clarified by the Messenger of Allah (peace and blessings be upon him). It is obvious that such a call (to revive true Islam) cannot succeed as long as things that don't belong

to it have entered into it, like false Ahadith wrongly attributed to the Prophet (ﷺ), and distorted interpretations of the Qur'an claimed to be 'ta'wil'. That's why it is absolutely necessary to seriously and carefully purify these two main sources (Qur'an and Sunnah) from all that was falsely added to them. Only then can we clean Islam itself from the many wrong ideas, beliefs, and opinions that have spread among different Islamic groups, even among some who claim to follow the Sunnah.

And I believe that every call that is not built upon this correct foundational principle of purification and rectification will not be granted the success that befits the eternal religion of Allah. Some Islamic callers have recently become aware of this. Among them is the great scholar **Sayyid Qutb** after affirming (under the title '**Jeel Qur'ani Fareed**') that this call produced a generation unmatched in all of Islamic history, indeed in the history of all mankind, and that it has not produced such a generation again, you may ask: what is the reason, given that the Qur'an of that call is still with us, and the Ahadith of the Messenger, his practical guidance, and his noble biography are all in our hands just as they were in the hands of that first generation? Only the physical presence of the Messenger of (Allah peace and blessings be upon him) is absent. So the answer is that:

> **"Had the physical presence of the Messenger of Allah ﷺ been essential for the success of the call and for it to bear fruit, Allah would not have made it a message for all mankind, nor would He have made it the final message, nor entrusted it with the guidance of humanity on this earth until the end of time."**

[**Translator's note:** This was before Sayyid Qutb's major deviations and statements of kufr became widespread and known, in our times it is well established that he was a misguided innovator].

Then he investigated the reason why the miracle was not repeated, identifying several factors that emerged, the most important of which

was what we previously mentioned regarding the difference in the nature of the source, and he said:

"The first source from which that generation drew was the spring of the Qur'an, the Qur'an alone. The sayings and guidance of the Messenger of Allah were merely a reflection of that spring. So when ʿAʾishah (may Allah be pleased with her) was asked about the character of the Messenger of Allah, she said, 'His character was the Qur'an'.

The Qur'an alone, then, was the sole spring (i.e. source) from which they drank, by which they were shaped, and upon which they were trained. And this was not because humanity at that time lacked civilization, culture, knowledge, literature, or academic studies, certainly not! For there existed the Roman civilization with its culture, books, and legal system, upon which Europe still lives, or at least builds upon to this day. There were also the remnants of the Greek civilization, with its logic, philosophy, and art, still the wellspring of Western thought today. And there was the Persian civilization, with its art, poetry, legends, beliefs, and systems of governance, as well as other near and far civilizations, including the civilizations of India and China, and so on. The Roman and Persian civilizations surrounded the Arabian Peninsula from its north and south, and Judaism and Christianity existed in the very heart of the Peninsula. So, it was not due to a poverty of global civilisations or cultures that this generation relied solely on Allah's Book during its formative period but rather, it was due to a deliberate plan and a purposeful method. This intent is evidenced by the anger of the Messenger of Allah ﷺ when he saw a page from the Torah in the hand of ʿUmar ibn al-Khattab (may Allah be pleased with him), and his statement: 'By Allah, if Musa were alive among you, it would not be permissible for him to do anything but follow me'.

The Messenger of Allah ﷺ intended to produce a generation pure of heart, pure of mind, pure in its perception, pure in its sentiment, pure in its formation, free from any influence other than the divine methodology contained in the Noble Qur'an. That generation, then, drank solely from that spring, and thus attained its unique status in history. Then what happened?

The springs became mixed! Into the pure source from which the later generations were meant to draw, there poured the philosophy and logic of the Greeks, the myths and imaginations of the Persians, the Isra'iliyyat, the theology of the Christians, and other remnants of past civilizations and cultures. All of this became mixed with the Tafsir of the Qur'an and with 'ilm al-kalam, as well as with fiqh and its foundational principles. And it was upon this tainted source that all generations after that unique one were raised so that generation was never repeated."

Then he mentioned two other factors, and said (p.17):

"Today we are living in a state of ignorance like the ignorance that Islam encountered or even darker. Everything around us is steeped in ignorance, people's concepts and beliefs, their customs and traditions, the sources of their culture, their arts and literature, their laws and legislations, all of it is ignorance. Even much of what we consider to be Islamic culture, Islamic references, Islamic philosophy, and Islamic thought, is also a product of this ignorance.

That is why the values of Islam do not take root in our souls, nor does the Islamic worldview become clear in our minds, nor does a great generation of people emerge among us like the one Islam produced the first time.

It is therefore essential, in the methodology of the Islamic movement, that during the phase of nurturing and formation,

we completely detach ourselves from all the influences of the ignorance in which we live and from which we draw. We must return from the very beginning to the pure spring from which those first men drew: the guaranteed source that has not been tainted or mixed with impurity.

We return to it to derive our understanding of the reality of all existence, the reality of human existence, and all the connections between these two and the Perfect True Existence, the existence of Allah (exalted is He). From there, we then derive our worldview of life, our values and morals, our concepts of governance, politics, economics, and all the essential foundations of life.

Then we must free ourselves from the pressure of the ignorant society, from its concepts, its traditions, and the traces of ignorance that may linger in our own souls. Our mission is not to reconcile with the reality of this ignorant society, nor to pledge allegiance to it. For in its current state, the state of ignorance, it is not fit for reconciliation. Our mission is to change ourselves first, to ultimately change this society.

And we will face hardship and difficulty in this path, and costly sacrifices will be required of us, but we have no choice, if we truly wish to follow the path of that first generation, the generation through whom Allah established His divine methodology and granted victory over the way of ignorance".

For that reason, it is essential for all those working for the sake of the Islamic movement to unite in striving to free themselves from everything rooted in ignorance and contrary to Islam. And there is no path to achieving that except by returning to the Book and the Sunnah.

As indicated by the saying of the Prophet ﷺ: **"I have left among you two matters; you will never go astray if you hold firmly to them:**

the Book of Allah and my Sunnah. They will never be separated until they return to me at the Hawd (the Prophet's Basin on the Day of Judgment)."

If they do that, then they will have laid the foundation for establishing the Islamic society; and without it, they can have no standing, nor can an armed state arise for them.

Indeed, I am truly amazed and most intensely so at some writers and doctors who author works on treating certain spiritual diseases, such as the author of '**Batin al-Ithm al-Khatar al-Akbar Fi Hayaat al-Muslimeen**', then he is not content with that until he reveals a profound ignorance of the true danger surrounding the Muslims, the very danger that was pointed out by **Sayyid Qutb** in his aforementioned words.

For the doctor was not pleased with this truth, so he began to mock it and on the one who reminded people of it under a heading in the aforementioned treatise, on page 85.

"Our problem is moral, not ideological (i.e. creedal)."

He said:

> **"And the meaning of all that we have mentioned is that we are suffering from a problem related to morality and inner conscience, not one that has anything to do with inner beliefs or ideology."**

That is what he said! Then he expressed amazement at those who are aware of his problem and recognize what he called **"the greatest danger in the lives of Muslims."** But instead of addressing it through the means he mentioned in his treatise, they seek to address it through further ideological research. Then he went on to say, referring to the words of **Sayyid Qutb**:

> **"So what benefit is there in going on at length about 'Al-Mujtamaʿ al-Jahili' (the ignorant society) or in being clever in**

exposing the hostile schemes pursued by the enemies of Islam and the masterminds of ideological invasion? Or in focusing on presenting more of the methodology of Islamic thought and Islamic movement when the affliction Muslims suffer from is not ignorance of any of this at all, but rather the chronic disease that has taken hold of their souls?

Muslims are no longer in need of any further ideological studies; for Muslims despite their differing levels of education have come to possess enough awareness in these areas to grant them sufficient immunity, if the matter were dependent on awareness alone.

Rather, what they need from now on is the tremendous force that drives towards implementation and far it is from being something that can be carried out by thought or intellect alone. The tremendous force they need is none other than the force of character".

That is what the "knowledgeable" doctor says! Yet his words contain such distortions and grave errors that there is no room here to fully expand on clarifying them. For none among the Islamists ever imagines that awareness and ideology alone are sufficient to solve the problem, contrary to what his words suggest. But the very issue the doctor denies is, in fact, the foundation of the strength of character and that is true faith, correct tawhid, and sound 'Aqeedah.

That is why the prophets and messengers (peace be upon them) and their followers always began their call with the tawhid of Allah (the Mighty and Majestic). They did not begin by addressing moral, economic, or other societal issues as many writers today have become preoccupied with, while neglecting the fundamental issue: the deviation of many Muslims today, and before, from the sound creed. Indeed, many of the books of kalam they call "books of tawhid" have played a major role in this deviation. And now, I pose a single question to the "knowledgeable" doctor, Can an individual, a group,

or a nation attain the tremendous power they need today, namely, the power of character if their creed is unsound? If he answers that it is not possible, then we ask him, Does he believe that there still exists a Muslim nation whose creed remains sound just as it was in the time of the Salaf despite the presence among them of those who follow the creed of the Mu'tazilah who negate Allah's attributes, the Jabariyyah, and the extremist Sufis? And especially in our country today, there are those who claim that a Muslim has no need to learn the Qur'an and Sunnah, nor the sciences that assist in understanding them.

They claim that piety alone is sufficient, and they cite from the Qur'an what, in fact, is an argument against them if only they understood, such as His saying, the Exalted:

وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ

{And fear Allah, for Allah ⌜is the One Who⌝ teaches you.} (2: 282)

Based on this misunderstanding, they go on to deny many firmly established Islamic truths such as the intercession granted to the prophets and messengers, especially our Prophet Muhammad ﷺ, the descent of 'Isa, the appearance of the Dajjal, and much more. In Egypt and India, there are even people known as the Qur'anists, who interpret the Qur'an without any reference to the Hadith of the Prophet (peace be upon him), the sayings of the Companions, the Tabi'in, or the mujtahid imams. Indeed, they do so without adhering to any sound Arabic linguistic or scholarly principles.

If the doctor responds by saying that the creed of Muslims today is as it was in the time of the Salaf, we then ask him: Is that which you mentioned of false doctrines present today, especially in your own country? If he answers in the affirmative, as is expected of him, then how does he dare to make the previous statement: **"Muslims are no longer in need of any further ideological studies; for Muslims despite their differing levels of education have come to**

possess enough awareness in these areas to grant them sufficient immunity?"

And if he stubbornly denies this and reverts to claiming that Muslims still possess goodness and blessing in this regard, then further debate with him becomes pointless for the matter is as the poet said:

وَلَيْسَ يَصِحُّ فِي الأَذْهَانِ شَيْءٌ ... إِذَا احْتَاجَ النَّهَارُ إِلَى دَلِيلٍ

"Nothing can be accepted as sound in the minds if daylight itself requires proof".

And finally, I must direct to the respected doctor the question which, If Allah willed, will reveal to him the error that led him to choose that mistaken title if he has not yet realized it. We ask you the same question the Messenger of Allah (peace be upon him) asked the slave girl: **'Where is Allah?'** If you respond with the answer we believe in, and which the Messenger (peace be upon him) accepted as proof of the slave girl's faith, namely our answer: **'In the heaven'** and you understand it in the way the Salaf understood it, that He (Blessed & Exalted) is above the Throne, then you have attained the truth and have agreed with us in this matter, which is related to beliefs and creed, not to morals! However, at the same time, you would be opposing most Muslims, including the sheikhs, professors, and doctors under whom you studied Shari'ah for they do not agree with you on this true answer. And your acquaintance with **al-Kawthari** and **Abu Zahrah** is not so distant.

And if you deny the validity of this question which the Messenger of Allah (peace be upon him) has taught us and refuse to answer it with an affirmative response, or if you answer with the response of the Mu'tazilah: **'Allah is present everywhere,'** which implies the union of the Creator and the creation and that is sheer disbelief or if you answer with what is found in **al-Jawharah** and its commentary and other books of kalam, which you have studied and been cultured by, until you have 'attained a level of awareness that

weaves for you sufficient immunity' then in doing so you have opposed the Qur'an, the Sunnah, and the consensus of the Ummah, as we have already referenced from statements of some trustworthy imams, whom we all regard as reliable, and whose path we follow in this matter. In short, whether you are with us or against us in this creed, each of the two groups represents millions of Muslims across centuries up until today, and among those who believe in the question and answer mentioned in the hadith, The ones referred to earlier are **Sheikh al-Islam Ibn Taymiyyah** and his student, **the Muhaqqiq, Ibn Qayyim al-Jawziyyah,** as well as all our Hanbali brethren today who are among the followers of **Sheikh Muhammad ibn ʿAbd al-Wahhab**. Both groups without a doubt fall under your broad assumption, which you expressed in your previous letter with the words: **"I don't think anything except that we all believe in Allah, one deity with no partner and goodness is his hand…"**

As for me, I believe that if both parties were to adhere to the manners of Islam, each would say by their state or in speech to the opposing group:

وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ مُبِينٍ

'Indeed, we or you are upon guidance or in clear error.' (34:24)

And the doctor knows as I believe that one of the two parties, whichever it may be, is indeed upon misguidance not in terms of character, without a doubt, but in terms of thought and creed.

And each of the two groups represents millions of Muslims today in this issue and in other matters of creed. So aren't these differing parties, Doctor, in need of intellectual studies?

And I do not say, as you said: **'towards more ideological studies'**?! For a rational person desires more when he finds something additional offered so what about when it is missing or practically non-existent? He yearns for it, and then for even more! Are not all of these in urgent need of such studies, so that the truth

becomes clear to the misguided group, whoever they may be so they may join the group upon the truth? And so that the group may increase in faith upon faith, certainty in their correctness, and deeper knowledge of their religion and the call to it? In this way, we move toward the desired Islamic society. This does not contradict the idea that while some callers (du'aat) engage in this, others may address the diseases of the soul and character as the doctor did in his aforementioned treatise **'Batin al-ithm'** but on the condition that they do not deny their former greater struggle, nor demand that they follow their own method in addressing the so-called issue.

وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا ۖ فَاسْتَبِقُوا الْخَيْرَاتِ

'To each is a direction toward which he turns, so race to good deeds.'" (2:148)

COMMON MISCONCEPTIONS AND THEIR REFUTATIONS

It has become common among the Khalaf to accuse anyone who affirms the above-ness (al-fawqiyyah) of Allah (the Exalted) of being a mushabbih or mujassim, or to claim that such a person attributes direction or place to Allah. These are three issues that must be clarified and the misconceptions surrounding them removed.

THE FIRST DOUBT, RESEMBLANCE (TASHBIH):

The answer to this misconception can be drawn from the aforementioned statements of the Imams, as well as from what we will see in the upcoming texts from this book. I will now mention some of them:

Hafiz Nuʿaym ibn Hammad said:

> **"Whoever likens Allah to His creation has disbelieved, and whoever denies what Allah has described Himself with has also disbelieved. What He has described Himself with, or what His Messenger has described Him with, is not considered resemblance."**

Ishaq ibn Rahawayh said:

> **"Resemblance is saying "hand like my hand or hearing like my hearing", This is resemblance. But if one says, as Allah has said: 'a hand, hearing, and sight,' without saying 'how' or saying 'like', then this is not resemblance." Allah (the Exalted) said:**

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

{There is nothing like unto Him, and He is the All-Hearing, the All-Seeing} (42:11)."

And if affirming above-ness for Allah (the Exalted) necessitated resemblance, then everyone who affirms the other attributes of Allah such as His being Living, All-Powerful, Hearing, and Seeing would also be considered a mushabbih (someone who likens Allah to the creation). And this is something that no Muslim who affiliates with Ahl al-Sunnah wa al-Jamaʿah would claim except the deniers of the attributes, like the Muʿtazilah and others. **Sheikh al-Islam** said in **Minhaj al-Sunnah** (2/75):

> **"So the Muʿtazilah, Jahmiyyah, and others from among the deniers of the attributes consider everyone who affirms [the attributes] to be a Mujassim or a mushabbih. Among them are those who even classify the well-known Imams like Malik, al-Shafiʿi, Ahmad, and their companions as Mujassimah and Mushabbihah, as mentioned by Abu Hatim, the author of the book 'al-Zinah', and others. The doubt raised by these people is that all the well-known imams affirm the attributes of Allah, say that the Qur'an is the speech of Allah and not created, and say that Allah will be seen in the Hereafter. This is the creed of the Companions and those who followed them in excellence, from the Prophet's family and others".**

Then he stated on page 80:

> **"The key point here is that Ahl al-Sunnah unanimously agree that 'there is nothing like unto Allah' neither in His Essence, nor in His Attributes, nor in His Actions. However, the term 'tashbih' in people's speech is ambiguous. If by denying tashbih one means what the Qur'an denies and what reason affirms, this is correct, for the unique characteristics of the Rabb (Most High) cannot be matched by any created being in any of His Attributes.**
>
> **But if by 'tashbih' one means denying all divine attributes for Allah, not affirming for Him Knowledge, Power, or Life because the servant also possesses these attributes (thus claiming this**

would necessitate similarity), then this is invalid. Following this logic, one couldn't say Allah is Living, Knowing, or Powerful, since the servant is also described by these names. The same applies to His Speech, Hearing, Sight, Seeing, etc. They do agree with Ahl al-Sunnah that Allah is Existent, Living, Knowing, and Powerful, and that the creation is also called existent, living, knowing and powerful yet this isn't considered tashbih that must be negated."

THE SECOND DOUBT: DIRECTION (JIHAH)

The response to that is what **Ibn Taymiyyah** said in **at-Tadmuriyyah** (p. 45):

"The term 'jihah' (direction) may be intended to mean something existent other than Allah, in which case it would be created, such as if by 'direction' one means the very Throne, or the heavens themselves. And it may also be intended to mean something that is not an existing thing other than Allah, such as if one means by it what is above [all] the creation.

It is well known that the term 'direction is neither affirmed nor denied in the Qur'an or Sunnah, whereas what is affirmed in them is ʿuluw (highness), istiwaʾ (rising above), fawqiyyah (above-ness), 'arooj (ascension to Him), and so on. It is also known that there is nothing in existence except the Creator and the creation and the Creator (exalted is He) is distinct and separate from the creation. Nothing from His Essence is within His creation, and nothing from His creation is within His Essence.

It is said to the one who denies (the notion of direction): Do you mean by "direction" something existent and created? If so, then Allah is not contained within created things. Or do you mean by "direction" what lies beyond the creation? In that case, there is

> **no doubt that Allah is above the creation. Likewise, it is said to the one who says, "Allah is in a direction": do you mean by that Allah is above the creation? Or do you mean that Allah is inside something of the creation? If you mean the first, then that is the truth. But if you mean the second, then that is false".**

From this, it becomes clear that the term "direction" is not mentioned in the Qur'an or the Sunnah. Therefore, it should neither be affirmed nor denied outright, because both affirmation and negation carry the previously mentioned problematic implications. And even if there were no harm in affirming "direction" other than that it opens the door for opponents to falsely attribute to those who affirm Allah's highness (ʿuluw) things they do not actually say that alone would be sufficient reason to avoid using the term.

Likewise, one should not negate the concept of "direction" out of the mistaken assumption that affirming Allah's highness necessitates affirming a direction, because such a stance leads to several serious problems, among them is the denial of the definitive evidences affirming Allah's highness. Another issue is the denial of the believers' vision of their Rabb (the Mighty and Majestic) on the Day of Judgment. The Muʿtazilah and the Shiʿah openly denied this, and **Ibn al-Mutahhar**, a Shiʿi, justified this denial in his **Minhaj** by saying: **"Because He is not in a direction."** As for the Ashʿaris or more precisely, their later followers who affirmed the vision, they contradicted themselves when they said: **"He will be seen, but not in a direction."** They mean 'Uluw. **Shaykh al Islam** said in **minhaj as sunnah** (252/2):

> **"The majority of people both those who affirm the vision (of Allah) and those who deny it say that the view of these is known to be intellectually invalid by necessity, similar to their view regarding speech (kalam). For this reason, Abu ʿAbdillah al-Razi mentions that none of the groups among the Muslims adopt their stance on the issues of speech and vision.".**

Then he proceeded to refute the deniers from among the Muʿtazilah and the Shiʿah with sound and solid argumentation so refer to it, for it is precious.

In short, regarding the term direction: if what is meant by it is a real existent thing other than Allah, then it is created and Allah (exalted is He) is above His creation and is not confined by, nor encompassed by, any of the created things. He is separate from the creation, as will be mentioned later in the book from several of the imams. And if what is meant by "direction" is a non-entity (a non-existent thing), namely what is above the creation, then there is nothing there except Allah alone.

And this latter meaning is what is intended in the words of those who affirm Allah's highness and who transmit from the Salaf the affirmation of direction for Allah as reported by **al-Qurtubi** from them at the end of his book. And **Ibn Rushd** said in **al-Kashf ʿan Manahij al-Adillah**:

> **"The Statement on Direction: As for this attribute, the people of the Shariʿah have always affirmed it for Allah (exalted is He) from the very beginning until the Muʿtazilah denied it. Then later Ashʿaris, such as Abu al-Maʿali [Al-Juwayni] and those who followed him, adopted this denial. Yet all the apparent meanings of the Shariʿah imply the affirmation of direction, such as His saying, the Exalted..."**

He then mentioned some well-known Ayaat and continued:

> **"...and other Ayaat like these if one applies taʾwil to them all, the entirety of the Shariʿah would become subject to taʾwil; and if one were to say they are all from the unclear (mutashabihat), then the whole of the Shariʿah would become unclear. For all the revealed divine legislations agree that Allah is above the heavens, and that from Him the angels descend with revelation to the prophets".**

THE THIRD DOUBT: PLACE (MAKAN)

And if you have understood the answer to the previous doubt concerning 'direction', then it will be easy for you to understand the answer to this doubt, and it is to be said:

Either what is meant by 'place' is an existent matter, which comes to the minds of most people today, and they assume this to be the meaning when we affirm the attribute of highness for Allah, Exalted is He. The response is that Allah (the Almighty) is exalted from being confined to a place in this sense. He (Exalted is He) is beyond being encompassed by the creation, for He is mightier and greater. Indeed, His Kursi encompasses the heavens and the earth, and He said:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ

> **{They did not recognise the true worth of Allah. On the Day of Resurrection the whole earth will be in His grasp, and the heavens shall be folded up in His Right Hand.}** (39:67).

And it is authentically reported in both **Sahih of al-Bukhari** and **Muslim** that **the Prophet** (peace be upon him) said, **"Allah will take the whole earth (in His Hand) and will roll up the Heaven in His right Hand, and then He will say, "I am King! Where are the kings of the earth?"**

As for intending by place an existent matter, meaning what is beyond the creation in terms of highness then Allah (the Exalted) is above the creation and not in a place in the existential sense, just as He was before He created the creation.

So if you hear or read that one of the Imams or scholars attributed place to Him (the Exalted) then know that what is meant is the non-existent meaning by which they intend to affirm the attribute of highness for Him (the Exalted) and to refute the Jahmiyyah and the Muʿattilah, who denied this attribute from Him,

Glorified is He. Then they falsely claimed that He is in every place in the existent sense.

[**Translator's note:** This issue may seem confusing to the reader due to the use of Mantiq based terms. So In summary when discussing the issue of affirming a place for Allah, If you intend that Allah is high and above all creation, above his throne with his essence then this understanding of a place is correct, However if by place you mean that Allah is encompassed, intermingled and contained within a location from the creation, such as those who claim Allah is everywhere including here on the earth, this is no doubt to be rejected].

The ʿ**Allamah Ibn al-Qayyim** said in his poem al-Nooniyyah (2/446–447 – Printed along with its commentary, **Tawdih al-Maqasid**, published by al-Maktab al-Islami.)

والله أكبر ظاهر ما فوقه ... شيء وشأن الله أعظم شان

والله أكبر عرشه وسع السما ... والأرض والكرسي ذا الأركان

وكذلك الكرسي قد وسع الطبا ... ق السبع والأرضين بالبرهان

والله فوق العرش والكرسي ...لا تخفى عليه خواطر الإنسان

لا تحصروه في مكان إذ تقو ... لوا ربنا حقا بكل مكان

نزهمتوه بجهلكم عن عرشه ... وحصرتموه في مكان ثان

لا تعدموه بقولكم لا داخل ... فينا ولا هو خارج الأكوان

الله أكبر هتكت أستاركم ... وبدت لمن كانت له عينان

والله أكبر جل عن شبه وعن ... مثل وعن تعطيل ذي كفران

"Allah is the Greatest, there is nothing above Him, And His Majesty is the greatest of all.

Allah is the Greatest, His Throne encompasses the heavens, and the earth, and the Kursi, it is the Possessor of pillars.

And likewise, the Kursi encompasses the seven heavens and the earth, this is clear by evidence.

And Allah is above the Throne and the Kursi and the thoughts of mankind are not hidden from Him.

Don't confine Him to a place when you say, 'Our Rabb is truly in every place.'

You tried to free him from his Throne out of ignorance, and instead you confined Him to another place.

Don't strip Him of existence by saying: 'He is neither inside us nor outside the universe.'

Allah is the greatest, your veils have been torn away, and the truth is clear to those with insight.

Allah is the greatest, He is far above resemblance, likeness, and the denial of the deniers."

If you fully understand everything mentioned earlier, then by the permission of Allah you will be able to easily grasp, From the Qur'anic Ayaat, Prophetic Ahadith, and narrations from the Salaf that the author (may Allah have mercy on him) has presented in this **'Mukhtasar'** before you that their intended meaning is clear and established.

It is that Allah (Exalted is He) is above His creation and has risen over His Throne in a manner befitting His majesty. And at the same time, He is not confined within any created direction or created place.

ٱللَّهُ خَٰلِقُ كُلِّ شَيْءٍ

He is the Creator of all things. (39:62)

And from it is 'direction' and 'place'

غَنِيٌّ عَنِ ٱلْعَٰلَمِينَ

Allah is not in need of ˹any of His˺ creation. (3:97)

If someone interprets these terms in a negative sense (i.e., denying that Allah is confined to a created place), then there is no harm in that. However, even then it is not proper to affirm or use the terms 'direction' or 'place' for Allah, as they are not found in the Qur'an or the Sunnah.

So whoever attributes them to Allah is mistaken in wording [but not in meaning] if they intended to affirm the attribute of highness for Him using these terms. However, they are also mistaken in meaning if they use the term direction and place to confine Allah to a created space, or to liken Him to His creation.

At the same time, it is not permitted to negate the meaning of those terms absolutely, unless the intended meaning is clarified because that meaning may align with the Qur'an and Sunnah. We know through observation that many of those who deny these terms intend by doing so to deny Allah's attribute of 'highness' and then accuse those who affirm it of Tajsim and Tashbih. That's why you find **al-Kawthari**, in his footnotes, constantly repeating this, always accusing **Sheikh al-Islam Ibn Taymiyyah** and his student **Ibn al-Qayyim** of being among the people of tajsim. And the author of **Furqan al-Qurʾan** followed him in several places, even saying on page 61 that **Ibn Taymiyyah** is **the Sheikh al-Islam** for those who fall into Tajsim.

وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

{"And whoever Allah misguides; there is no guide for him."} (39:23)

And the accusation of the people of innovation and the enemies of the Sunnah against the Ahl al-Hadith with such charges is age-old, ever since the disagreement arose between them concerning some issues of Tawhid and the Attributes. And you will see in the biography [78] of **Imam Abu Hatim Al-Razi** (may Allah have mercy on him) his statement:

> **"And the sign of Ahlul Bida' is their attack on Ahlul Athar, and the sign of the Jahmiyyah is that they label Ahlul Sunnah Mushabbihah, and the sign of the Qadariyyah (Mu'tazilah) is they label Ahlus Sunnah Mujabbirah and the signs of the Zanadiqah is they label Ahlul Athar Hashwiyyah".**

And their slanderous lie against **Sheikh al-Islam Ibn Taymiyyah** that he said, after narrating the Prophet's (peace be upon him) saying: **'Allah descends to the lowest heaven…' "Allah's descent is like my descent".** This slander is well known. And the falsehood of this slander was clarified by my teacher in ijazah, **Sheikh Raghib al-Tabbakh**, in one of the issues of the Journal of the Scholarly Academy in Damascus, and later by our friend, the eminent scholar **Sheikh Muhammad Bahjat al-Baytar**, in his book **'Tarjamah Sheikh al-Islam Ibn Taymiyyah'**.

And among the worst of what some have falsely attributed to **the Imam, Sheikh al-Islam Abu Ismaʿil al-Harawi al-Ansari**, is what the author (the Hafiz) mentioned in his biography of him in **Tadhkirat al-Huffaz** (vol. 3, p. 358):

> **"When Sultan Alp Arslan arrived in Herat during one of his visits, the local scholars and leaders gathered and went to visit Abu Ismail al-Ansari. They greeted him and said, "The Sultan has arrived, and we plan to go and greet him, but we wanted to greet you first."**
>
> **They had secretly agreed to carry with them a small idol, made from brass, which they placed under the Sheikh's prayer rug in the mihrab (prayer niche). After doing so, they left. The Sheikh**

went to his private chamber. They then went to the Sultan and complained about al-Ansari, claiming that he was a mujassim, and that he kept an idol in his mihrab, claiming that "Allah is in its image."

This shocked the Sultan. He sent a servant along with a group of men to investigate. They entered the Sheikh's home and headed straight for the mihrab. They took the idol and the servant returned to the Sultan with it. The Sultan then ordered that al-Ansari be brought to him.

When the Sheikh arrived, he saw the idol, the gathered scholars, and the Sultan who was extremely angry. The Sultan turned to him and said, "What is this?" The Sheikh replied, "This is an idol made from brass, like a toy. " The Sultan said, "I am not asking about that." The Sheikh asked, "Then what are you asking about?" The Sultan said, "These people claim that you worship this idol and that you say Allah is in its image." At that, al-Ansari raised his voice powerfully and said: "Glory be to You ˹O Rabb˺! This is a tremendous slander!"

The Sultan felt in his heart that they had falsely accused the Sheikh, so he ordered that the Sheikh be returned to his home with honour. Then the Sultan turned to the accusers and said, "Tell me the truth," threatening them. They admitted, "We are in hardship because this man holds influence over the common people, so we wanted to free ourselves from his harm." So the Sultan commanded that each of them be punished and took their belongings".

And in conclusion, I present to the noble readers a beneficial section from the words of **Imam Abu Muhammad al-Juwayni** at the end of his treatise '**Al-Istiwa' wa al-Fawqiyyah**', in which he brings this issue closer to the understanding through a meaning taken from the

science of astronomy and cosmology for the one who is familiar with it, he said:

> "There is no doubt that the people of knowledge have ruled according to geometric principles, and it's correct because it is based on proof, no rational person would dispute that the earth lies within the universe, and that the sphere of the earth in the center of the sky is like a watermelon inside another watermelon, and that the sky encompasses it from all sides. The lower part of the universe is the core of the earth, which is the center and the ultimate bottom and beneath. What is below that is not called "below"; rather, it is not "below" at all but "above." So if we were to imagine piercing through the center (which is the bottom of the universe) towards that direction, then the piercing would be towards an "above" direction. And if the piercing went in the direction of the sky from the other side, it would rise towards an "above" direction.
>
> And the proof of that is this: If we were to suppose a traveller journeying on the surface of the earth from the direction of the east to the direction of the west, and he continued traveling, he would walk along the sphere until he returned to the point from which he began, traversing the globe through what an observer would perceive as being "beneath" him. Yet during this journey, the earth remained beneath him and the sky above him. Thus, the sky that the senses perceive to be beneath the earth is, in fact, above it (not below it) because the sky is intrinsically above the earth. So, however the sky may be, it remains above the earth from whichever direction you consider it".

He said:

> "And if this is the case with the sky, above the earth by its very nature, then what about the One who is unlike anything, whose

highness above all things is by His very Essence, as He, the Exalted, said:

{سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى}

{Glorify the Name of your Rabb, the Most High}. (87:1)

And the mention of His above-ness is repeated in the Glorious Qur'an, such as in:

{يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ}

{They fear their Rabb above them}. (16:50)

for His above-ness and highness over all things is essential to Him. He is the Most High by His Essence, and rising is an attribute befitting Him, just as lowness, sinking, and baseness are inherent to the created things, beneath the rank of His Rububiyyah, greatness, and highness.

And rising and lowness is a boundary that distinguishes between the Creator and the creation through it, He is distinguished from it. He (exalted is He) is the Most High by His Essence, just as He was before the creation of the worlds. Everything besides Him is dependent upon Him in essence. He (exalted is He) is the Most High above His Throne, managing all affairs from the heaven to the earth. Then the affair ascends to Him: He gives life to this one and causes death to that one; He afflicts this one with illness and heals that one; He honours this one and humiliates that one. And He is the Ever-Living, the Sustainer, self-subsisting, and everything exists through Him.

May Allah have mercy on a servant to whom this message reaches and did not deny it, but humbles himself before his Rabb in seeking the truth during the hours of the night and the stretches of the day, and reflects upon the texts concerning the

attributes, using his intellect to ponder their revelation, the purpose for which they were revealed, and what is intended by their knowledge for the creation.

And whoever's heart Allah opens will come to realize that the only purpose is to know the Rabb (Exalted is He) through them, to turn to Him by way of them, and to affirm them with their true realities and actualities, in a manner befitting His majesty and greatness without distortion or denial, without imagining how or likening Him to creation, and without rigidity or refraining [from accepting them]. In this is a clear message for those who reflect, and sufficiency for those who seek insight, if Allah wills".

And He (may Allah have mercy on him and reward him with goodness) said, clarifying the impact of this creed on the heart the believer:

"When the servant is certain that Allah is above the heavens, rose above His Throne without confinement and describing modality and that He is now with His attributes as he has always been in pre-eternity, then his heart gains a direction in his prayer, his turning toward Him and his supplication. But whoever does not know his Rabb as being above His heavens, upon His Throne, remains lost, not knowing the direction of the One he worships. Yet were he to know by His hearing, His seeing, and His pre-eternality.

And such knowledge without this certainty is incomplete. Unlike the one who knows that the God he worships is above all things: when he enters the prayer and says the takbir (Allahu Akbar), his heart turns toward the direction of the Throne, exalting his Rabb (Exalted is He) above all confinement, declaring Him to be One just as He was One in eternality knowing that these directions are from our boundaries and necessities, and that it is not possible for us to point to our Rabb in His pre-eternity and

His eternality except with them, for we are created beings and the created must, in their pointing (or indicating), refer to a direction so that indication falls upon their Rabb, in a manner befitting His Majesty, not as one imagines from himself. And he believes that in His highness, He is near to His creation, He is with them through His knowledge, hearing, sight, encompassing, power, and will, while His Essence is above all things, above the Throne.

And whenever his heart becomes aware of that during prayer or during turning [to Allah], his heart becomes illuminated, enlightened, and shines with the lights of knowledge and faith. The rays of majesty reflect upon his intellect, soul, and self so his chest expands, his faith strengthens, and he declares his Rabb free from the attributes of the creation such as confinement or indwelling. At that moment, he tastes something of the spiritual experiences tasted by the forerunners who are close [to Allah], unlike one who does not know the direction of his God. In such a case, even a shepherd girl is more knowledgeable of Allah than he is for she said: "In the heaven" thus affirming that He is above the heaven. For "fi" (in) can come in the meaning of "ʿala" (above).

So the shepherd girl is more knowledgeable of Allah than one who does not know the direction of his God, for his heart remains dark, not illuminated by the lights of knowledge and faith.

And whoever denies this statement, let him believe in it, and let him experience and let him look toward his Rabb above His Throne with his heart: seeing from one aspect, and blind from another, seeing from the aspect of affirmation, existence, and realization; blind from the aspect of limitation, confinement, and pondering upon the modality. For if he acts upon this, he

will find its fruit, by the will of Allah (the Exalted) and he will find its light and blessing, both immediately and in the future.

وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ

"And none can inform you like the One Who is All-Aware." (35:14)

And Allah (Exalted is He) is the One Who grants success and aid.""

- **DAMASCUS, 8 JUMADA AL-ULA, 1392 AH**
- **MUHAMMAD NASIR AL-DEEN AL-ALBANI**

[KITAB AL-'ULUW]

In the name of Allah, the Most Gracious, the Most Merciful

La ilaha illa Allah is a preparation for meeting Allah. O Rabb, make it easy, aid, complete, and conclude with goodness and well-being, O Most Generous.

All praise is due to Allah, the Most High, the Most Great, the Rabb of the Mighty Throne, for His abundant blessings, both apparent and hidden. And all praise is due to Allah for the blessing of Tawhid. I bear witness that there is no deity worthy of worship in truth except Allah alone, without any partner, a testimony that, by His grace, leads to further bounty. And I bear witness that Muhammad is His servant and Messenger, the Seal of the Prophets, and the intercessor on the Day of Great Hardship.

TO PROCEED:

In the year 698 AH, I gathered Ahadith and reports [from the Salaf] concerning the issue of Allah's highness ('uluw). I missed commenting on some of them and did not cover everything that has been reported on the subject. So I added a supplement to that compilation, beginning with the words: 'Glory be to Allah the Magnificent, and praise be to Him for His forbearance despite His knowledge.' Now, I have organized the compilation and clarified it here. I seek help from Allah; He is sufficient for us and the best of Guardians. And who is more truthful in speech than Allah?

[AYAAT ON ALLAH'S HIGHNESS]

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

{Indeed, your Rabb is Allah, who created the heavens and the earth in six days, then rose over the Throne.} (7:54)

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ

{And He said: 'And He is the One who created the heavens and the earth in six days, and His Throne was upon the water.} (11:7)

And He said regarding His Noble Book:

تَنْزِيلًا مِمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَاوَاتِ الْعُلَى، الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

{It is a revelation from the One who created the earth and the highest heavens, the Most Merciful, who rose over the Throne.} (20:4-5)

And He said

الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ الرَّحْمَنُ

{'The One who created the heavens and the earth and what is between them in six days, then rose over the Throne, the Most Merciful.} (25:59)

And there are other Ayaat regarding His rising over the Throne.

ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ

{Then He turned towards the heaven when it was ˹still like˺

smoke, saying to it and to the earth, 'Submit, willingly or unwillingly.' They both responded, 'We submit willingly.} (41:11)

ثُمَّ اسْتَوَى إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ

{Then He turned towards the heaven, forming it into seven heavens}. (2:29)

And he said:

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ

{He conducts every affair from the heavens to the earth, then it all ascends to Him on a Day the measure of which is a thousand years of what you count}. (32:5)

And he said:

إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ

{And to him good speech ascends}. (35:10)

And he said [to 'Isa]:

إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ

{I will take you and raise you up to myself}. (3:55)

And he said:

وَمَا قَتَلُوهُ يَقِينًا، بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ

{They certainly didn't kill him rather Allah raised him to himself}. (4:157-158)

And he said regarding the angels:

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ

{They fear their Rabb from above them}. (16:50)

And he said:

أَأَمِنتُم مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ، أَمْ أَمِنتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا

{Do you feel secure that He, Who is over the heaven, will not cause the earth to sink with you, then behold it shakes Or do you feel secure that the One Who is in heaven will not unleash upon you a storm of stones}. (67:16-17)

And he said:

ذِي الْمَعَارِجِ، تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ

{The owner of the paths of ascension, the angels and soul ascend to him}. (70:3-4)

And he said:

وَقَالَ فِرْعَوْنُ يَا هَامَانُ ابْنِ لِي صَرْحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ، أَسْبَابَ السَّمَاوَاتِ فَأَطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ كَاذِبًا

{And Firaun said, O haman build me a tower so I may reach the pathways, The pathways to the heavens so I may look at the God of Musa, I think he is a liar}. (28:38)

And other similar Ayaat of the Noble Qur'an, exalted be its revealer, sublime be its speaker. So if you truly desire to be fair, O servant of Allah, then stand by the texts of the Qur'an and the Sunnah. Then look into what the Companions, the tabi'un, and the leading scholars of tafsir said about these Ayaat, and what they conveyed from the beliefs of the Salaf. Speak only with knowledge or remain silent with dignity. And leave off argumentation and disputes, for

arguing about the Qur'an is disbelief, as stated in the authentic hadith. [1]

And you will see the statements of the Imams on this matter according to their ranks after mentioning the Prophetic Ahadith. May Allah unite our hearts upon piety and keep us away from argumentation and desires. For indeed, we are upon a sound foundation and a firm creed: that Allah (Exalted is His Name) has no equal, and our belief in his established attributes is like our belief in His essence. The attributes follow the One described, so we affirm the existence of the Creator and distinguish His sacred Essence from all resemblance, without comprehending its true nature. The same applies to His attributes: we believe in them, affirm their existence, and understand them generally, without comprehending their reality, resembling them, specifying how they are, or likening them to the attributes of His creation. Exalted is Allah far above that, with great exaltation. As for Istiwa' (i.e. rising above the Throne), as Imam Malik and others have said: its meaning is known, and its manner is unknown. So from the mass transmitted (Mutawatir) Ahadith regarding 'Uluw (i.e. Allah's highness):

[1] This hadith was recorded by Ahmad, Abu Dawud, and others, and it was authenticated by a number of scholars, as I have clarified in al-Mishkat. Among those who authenticated it is the author of al-Talkhees. Furthermore, as will be mentioned on page 58, it is decisively affirmed that the Prophet ﷺ truly said it.

[NARRATIONS ON ALLAH'S HIGHNESS]

NARRATION 1

Hadith of Muʿawiyah ibn al-Hakam al-Sulami (may Allah be pleased with him), who reported:

كانت لي غنم بين أحد والجوانية فيها جارية لي ,فاطلعتها ذات يوم فإذا الذئب قد ذهب منها بشاة وأنا رجل من بني آدم فأسفت ,فصككتها ,فأتيت النبي صلى الله عليه وسلم فذكرت ذلك له ,فعظم ذلك :علي فقلتيا رسول الله أفلا أعتقها؟ قال" :ادعها "فدعوتها ,فقال لها" :أين الله؟ "قالت :في السماء ,قال ".من أنا؟ "قالت" :أنت "رسول الله صلى الله عليه وسلم ,قال" :أَعْتِقْهَا فَإِنَّهَا مُؤْمِنَةٌ"

"I had sheep grazing between Mount Uhud and Al-Jawwaniyyah, tended by a slave-girl of mine. One day, I went to check on them and found that a wolf had taken one of the sheep and I am but a man from the children of Adam who feels grief. I became upset and slapped her. I then went to the Prophet (peace be upon him) and mentioned this to him. He considered my action grave, so I said: 'O Messenger of Allah, should I not free her?' He said: 'Bring her here.' When she came, he asked her: 'Where is Allah?' She replied: 'In the sky.' He then asked: 'Who am I?' She said: 'You are the Messenger of Allah.' He said: 'Free her, for she is a believer.'"

This is authentic hadith narrated by Imam Muslim, Abu Dawud, al-Nasa'i, and many other scholars in their works. They transmitted it as it was, without resorting to distortion or misinterpretation. [2]

[2] This hadith has been reported through multiple chains, and perhaps for this reason the author said it is mutawatir but this is debatable. In some of the versions, it is mentioned that the slave girl was ajami'ah (i.e. can't communicate clearly) and that she pointed to the sky instead of saying: "In the heaven" as is found in the Musnad. However, in its chain of narration is al-Mas'udi, whose name is ʿAbd al-Rahman ibn ʿAbd Allah ibn ʿUtbah ibn Masʿud al-Kufi, and he suffered from memory loss in his narrations. This narration was transmitted from him after his memory loss, as it

appears in the Musnad (2/291) and in Sunan al-Bayhaqi (7/388), through the narration of Yazid ibn Harun from him. Ibn Numayr said: 'He was trustworthy, but he suffered from memory loss at the end of his life; Ibn Mahdi and Yazid ibn Harun heard mixed-up narrations from him.' Therefore, al-Dhahabi's statement in the original work that 'its chain is hasan (sound)' is not correct. What further confirms the weakness of this addition (i.e. 'ajami'ah) is that the other chains are void of it. The author has listed those other chains in the original work, some of which are authentic, and the rest are acceptable as supporting evidence. And I have documented the hadith in Sahih Abi dawud (no. 862), in al-Iman by Ibn Abi Shaybah (no. 84), and in Takhrij al-Sunnah by Ibn Abi 'Asim (no. 489). Despite its authentic chain of transmission and its authentication by the Imams of Hadith without any known disagreement, such as Imam Muslim, who included it in his Sahih, as did Abu ʿAwana in his Mustakhraj and Al-Bayhaqi in Al-Asmaʾ where he states on p. 422: 'This is authentic; Muslim has transmitted it', they still cast doubt on it. With that we see Al-Kawthari with his extreme bias trying to cast doubt on its authenticity with the claim that there's contradiction in it and he commented on this in the book Al asmaa with his saying (page 441-442) "Ataʾ ibn Yasar alone narrated the hadith of the people (this is what he said, and upon him is what he deserves) from Muʿawiyah ibn al-Hakam. And in one of its wordings, as appears in Kitab al-ʿUluw by al-Dhahabi, there is something indicating that the Prophet's conversation with the slave-girl was only through gesture. And the narrator shaped in words what he understood from that gesture in wording he chose. The wording of ʿAtaʾ which supports what we have said is: 'The owner of the slave-girl himself narrated to me…' and in it: 'The Prophet extended his hand toward her asking: "Who is in the heaven?" She said: Allah. He said: And who am I? She said: The Messenger of Allah. He said: 'Free her, for she is a believer.' This is the proof that the phrase 'Where is Allah?' was not actually uttered by the Messenger. Yet this is one of the clear examples of how narrating by meaning has led to distortion and inconsistency in the narration". This is what he said, may Allah deal with him with His justice. And if you recall what we have clarified to you regarding the authenticity of the hadith, and if you know that the narration of ʿAtaʾ from the owner of the slave girl is not itself authentic due to its chain of transmission because it is narrated by Saʿid ibn Zayd, even though he is, in himself, Saduq (truthful), he was not strong in memorization. That is why a group of scholars considered him weak. In fact, Yahya ibn Saʿid considered him very weak. Hafiz [Ibn Hajar] pointed to this in al-Taqrib, saying: Saduq, but has mistakes. Add to this the fact that what came in his narration, such as the mention of the 'hand' and the question was something he alone narrated, without any of the other trustworthy narrators, His singling out of this detail is considered rejected (Munkar) by the scholars of hadith, without a doubt. So reflect (may Allah protect me and you from desires) how this man, al-Kawthari, relied upon this rejected narration. And not only

Thus, we observe that whenever someone is asked, 'Where is Allah?', their innate nature (fitrah) immediately responds: 'In the sky.' This narration contains two key matters:

- First one: A legislative (Sharʿi) principle: The Muslim's question, 'Where is Allah?'
- Second one: The answer, 'In the sky.'

Whoever denies these two matters is denying the Chosen Prophet (peace be upon him).

NARRATION 2

Hadith of Jabir ibn Abdillah:

أن رسول الله صلى الله عليه وسلم قال في خطبتة يوم عرفة ألا هل بلغت فقالوا نعم فجعل يرفع إصبعه إلى السماء و ينكتها إليهم و يقول اللهم اشهد

---

that, but he used it to undermine the firmly established narration, unanimously agreed upon as authentic by the hadith scholars. He considered the rejected narration to be evidence for the weakness and inconsistency of the authentic one. So what can a believer say about this man who exploits his knowledge and learning to cast doubt among Muslims regarding the sayings of their Prophet ﷺ? May Allah deal with him in a way that he is deserving of, then he did not stop at this misguidance; rather, he went further to accuse the narrator (who is trustworthy, regardless of who he is, for all the narrators of this hadith are reliable) of lying against the Messenger of Allah (peace be upon him). For the implication of his earlier statement is that the narrator deliberately chose to attribute to the Prophet (peace be upon him) the words: 'Where is Allah?' While according to al-Kawthari, the reality is that the Prophet ﷺ did not say that. Rather, the narrator inserted it himself in place of the narration of Saʿid ibn Zayd: 'So the Prophet ﷺ extended his hand to her, inquiring: Who is in the Sky? It is therefore my duty to warn the Muslims against al-Kawthari and those like him who falsely accuse the innocent of what they are free of, reminding them of the words of Allah, the Exalted: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ ...﴾ {O you who have believed, if an evildoer comes to you with news, verify it, lest you harm people out of ignorance...}

"That the Messenger of Allah (peace be upon him) said in his sermon on the Day of Arafah: 'Behold! Have I conveyed [the message]?' They replied: 'Yes.' So he began raising his finger to the sky and pointing it at them, saying: 'O Allah, bear witness!'"

Reported by Muslim. [3]

NARRATION 3

Hadith of Abu Huraira (may Allah be pleased with him): The Messenger of Allah (peace be upon him) said:

الملائكة يتعاقبون فيكم ,ملائكة بالليل ,وملائكة بالنهار ويجتمعون في صلاة الفجر وصلاة العصر ثم يعرج إليه الذين باتوا فيكم فيسألهم ,وهو أعلم بهم ,كيف تركتم عبادي؟ فيقولون أتيناهم وهم يصلون وتركناهم وهم يصلون

"Angels take turns among you, angels of the night and angels of the day. They gather at the Fajr and Asr prayers. Then those who stayed with you at night ascend [to Allah], and He (though He knows best) asks them: 'How did you leave My servants?' They reply: 'We came to them while they were praying and left them while they were praying.'"

Agreed upon.

NARRATION 4

Hadith of Abdullah ibn Amr ibn al-As (may Allah be pleased with them): The Messenger of Allah ﷺ said:

[3] It is a portion from the lengthy hadith of Jabir regarding the Prophet's ﷺ pilgrimage, and it has been verified and sourced in a separate booklet authored by me, printed by al-Maktab al-Islami.

الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ ارْحَمُوا مَنْ فِي الأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ

"The merciful will be granted mercy by the Most Merciful (ar-Rahman). Be merciful to those on earth, and the One in heaven will have mercy upon you."

This hadith was recorded by Abu Dawud and al-Tirmidhi, and he authenticated it. [4]

NARRATION 5

Hadith of Jarir (may Allah be pleased with him): I heard the Prophet ﷺ say:

مَنْ لَمْ يَرْحَمْ مَنْ فِي الأَرْضِ، لَمْ يَرْحَمْهُ مَنْ فِي السَّمَاءِ

"Whoever does not show mercy to those on earth, the One in the heaven will not show mercy to him."

Its narrators are trustworthy.[5]

NARRATION 6

The Hadith of Anas that Zaynab bint Jahsh (May Allah be pleased with her) used to boast to the other wives of the prophet ﷺ saying:

زَوَّجَكُنَّ أَهَالِيكُنَّ، وَزَوَّجَنِي الله من فوق سبع سماوات

"Your households gave you in marriage and Allah gave me in marriage from above the seven heavens."

[4] I say: Others have also authenticated it, but in fact, it is sahih li-ghayrih, as I clarified in al-Ahadith al-Sahihah (no. 922)

[5] I say: at-Tabarani reported it as I clarified there.

And in another wording, she said:

إِنَّ اللَّهَ أَنْكَحَنِي فِي السَّمَاءِ

"Allah married me [to the prophet ﷺ] above the heavens."

And in another wording, she said to the prophet ﷺ:

زَوَّجَنِيكَ الرَّحْمَنُ مِنْ فَوْقِ عَرْشِهِ

"The most merciful married me to you from above his throne."

This Hadith is authentic, Al-Bukhari narrated it. [6]

NARRATION 7

The hadith of Abu Saʿid that the Messenger of Allah ﷺ said:

ألا تأمنوني وأنا أمين من في السماء؟ يأتيني خبر السماء صباحاً ومساءً

"Do you not trust me, while I am the trustworthy one of the One who is in the heaven? Revelation comes to me from the heaven morning and evening."

This hadith is agreed upon.

[6] I say: The narration is found in "Kitab al-Tawhid" with the first two wordings, and likewise, Ibn Sa'd reported both in "al Tabaqat" (8/103, 106). And al-Tirmidhi (2/210), who said: "Hasan Sahih," and the second is with al-Nasa'i (2/76) and Ahmad (3/226). However, both said: "from the heaven" and that is the wording of Ibn Sa'd. As for the third wording, it is found in Kitab at-Tawheed of Sahih al-Bukhari, from the hadith of Anas as well. Hafiz (Ibn Hajar) mentioned it in Fath al-Bari (13/348), from the mursal narration of al-Shaʿbi, and said: 'It was narrated by al-Tabari and Abu al-Qasim al-Tahawi in his book al-Hujjah wa al-Tibyan.' This is also recorded in Tafsir al-Tabari (22/11) with a similar but slightly different wording.

NARRATION 8

The Hadith of Abu Hurayrah (May Allah be pleased with him) that the Messenger of Allah ﷺ said,

والذي نفسي بيده، ما من رجل يدعو امرأته إلى فراشه فتأبى عليه، إلا كان الذي في السماء ساخطاً عليها حتى يرضى عنها زوجها

"By Him in Whose Hand is my life, no man calls his wife to his bed and she refuses, except that the One Who is above the heaven remains displeased with her until her husband becomes pleased with her".

Narrated by Muslim.

NARRATION 9

The Hadith of Abu Hurayrah that the prophet ﷺ said:

إِنَّ الْمَيِّتَ يَحْضُرُهُ الْمَلَائِكَةُ ,فَإِذَا كَانَ الرَّجُلُ الصَّالِحُ قَالُوا :اخْرُجِي أَيَّتُهَا النَّفْسُ الطَّيِّبَةُ كَانَتْ فِي الْجَسَدِ الطَّيِّبِ ,أَبْشِرِي بِرَوْحٍ وَرَيْحَانٍ ,وَرَبٍّ غَيْرِ غَضْبَانَ ,فَلَا يَزَالُ يُقَالُ لَهَا ذَلِكَ حَتَّى تَخْرُجَ ,ثُمَّ يُعْرَجُ بِهَا إِلَى السَّمَاءِ ,فَيُسْتَفْتَحُ لها ,فيقال :من هذا؟ فَيُقَالُ :فُلَانٌ ,فَيُقَالُ :مَرْحَبًا بِالنَّفْسِ الطَّيِّبَةِ ,فَلَا يَزَالُ يُقَالُ لَهَا ذَلِكَ حَتَّى يُنْتَهَى بِهَا إِلَى السَّمَاءِ الَّتِي فِيهَا اللَّهُ تَعَالَى

"When the deceased is attended by the angels, if the person was righteous, they say: 'Come forth, O pure soul that dwelt in a pure body! Rejoice in rest and fragrance, and a Rabb who is not angry!' This is repeated to the soul until it departs. Then it is ascended to heaven, where the gates are opened for it. It is asked: 'Who is this?' They reply: 'So and so.' It is said: 'Welcome to the pure soul!' This continues until it reaches the heaven where Allah the Exalted is."

And he mentioned the rest of the hadith. It is narrated by Ahmad in his musnad and al-Hakim in his Mustadrak and he said it's upon the

conditions of al-Bukhari and Muslim. [7]

NARRATION 10

The Hadith of Abu Hurayrah that the messenger of Allah ﷺ said:

كان ملك الموت يأتي الناس عياناً فأتى موسى عليه السلام فلطمه فذهب بعينه فعرج إلى ربه عزوجل فقال يا رب بعثتني إلى موسى فلطمني فذهب بعيني ولولا كرامته عليك لشققت عليه قال ارجع إلى عبدي فقل له فليضع يده على ثور فله بكل شعرة وارت كفه سنة يعيشها فأتاه فبلغه ما أمره فقال ثم ماذا بعد ذلك؟ قال الموت قال الآن فشمه شمة قبض فيها روحه ورد الله على ملك الموت بصره

"The Angel of Death used to come to people visibly. So he came to Musa (peace be upon him), and Musa struck him and took out his eye. He ascended to his Rabb, the Mighty and Majestic, and said: 'O Rabb, You sent me to Musa, and he struck me and took out my eye. Were it not for his honour in Your sight, I would have treated him harshly. Allah said: 'Return to My servant and say to him: Let him place his hand on the back of a bull, and for every hair his hand covers, he will be granted one year of life.' So he came to him and conveyed what he was commanded. Musa said: 'Then what comes after that?' He said: 'Death.' He replied: 'Then let it be now.' So he was given a scent, through which his soul was taken, and Allah restored the Angel of Death's sight."

And in another wording:

فلطم عينه ففقأها فرجع فقال أرسلتني إلى عبد لا يريد الموت فرد الله عليه عينه وقال ارجع إلى عبدي فقل له إن كنت تريد الحياة فضع يدك على متن ثور وفيه قال يا رب فالآن وقال رب أدنني من الأرض المقدسة رمية بحجر قال رسول الله صلى الله عليه وسلم لو كنت ثم لأريتكم قبره إلى جانب الطريق عند الكثيب الأحمر

[7] I say: It is as he stated, and I have cited it in al-Targhib (4/188–189).

'So he struck his eye and gouged it out. He returned and said: You sent me to a servant who does not want to die. So Allah restored his eye and said: Go back to My servant and say to him: If you wish to live, then place your hand on the back of a bull' and in it, **'He said: O Rabb, then now. And he said: My Rabb, bring me close to the sacred land at a stone's throw.' The Messenger of Allah ﷺ said: 'If I were there, I would show you his grave by the side of the road, near the red sandhill.'"**

This is agreed upon as authentic. [8]

NARRATION 11

The Hadith of Abu Hurayrah that the messenger of Allah ﷺ said:

من تصدق بعدل تمرة من كسب طيب، ولا يصعد إلى الله إلا طيب، فإنها يتقبلها بيمينه، ويربيها لصاحبها حتى تكون مثل الجبل

"Whoever gives charity equal to a date from pure earnings, and nothing ascends to Allah except what is pure, then indeed Allah accepts it with His right hand and nurtures it for its owner, until it becomes like a mountain."

This Hadith is Sahih, narrated by al-Bukhari.

[8] It is written as such in the manuscript, while in all the printed editions it says: "Agreed upon" but there is some consideration here, for the first wording is not found in both [Sahih al-Bukhari and Muslim]. Rather, it was narrated by Ahmad in al-Musnad (2/533), and its chain of transmission is good. He also narrated it through other routes (2/269, 315, 351) with a similar wording. It is also found in Takhreej al-Sunnah by Ibn Abi ʿAsim (no. 801, 802). Ibn al-Qayyim's expression in referencing the hadith was more precise than that of the author, he said in Juyush (p. 37): "Authentic hadith; its origin and supporting narration are found in two Sahihs."

NARRATION 12

Abu Musa Al-'Ashari (May Allah be pleased with him) said that the messenger of Allah ﷺ said:

إن الله لا ينام، ولا ينبغي أن ينام، يخفض القسط ويرفعه، يرفع إليه عمل الليل قبل النهار، وعمل النهار قبل الليل حجابه النور أو النار لو كشفه لأحرقت سبحات وجهه كل شيء أدركه بصره

"Allah doesn't sleep and it does not befit him to sleep, He lowers the scale and raises it. The deeds of the night rise to him before the day and the deeds of the day before the night. His veil is light or fire; if He were to remove it, the splendors of His Face would burn everything His sight reaches. "

Narrated by the Shaykhayn (al-Bukhari and Muslim).

NARRATION 13

The Hadith of ibn Umar that the messenger of Allah ﷺ said:

اتَّقُوا دَعْوَةَ الْمَظْلُومِ ,فَإِنَّهَا تَصْعَدُ إِلَى اللَّهِ كَأَنَّهَا شَرَارَةٌ

"Fear the supplication of the oppressed, it ascends to Allah as if it were a flare."

It is Ghareeb, and its chain is good. [9]

[**Translator's note:** "Ghareeb" is a category of Hadith that can be either authentic or weak, depending on its chain of narration. It is classified as Ghareeb when there is only a single narrator at any point in the chain. For example, if only one Companion narrated a

[9] I say: al-Hakim and others narrated it as I clarified in As-Sahihah 869.

particular hadith, which was then transmitted through him to the Tabi'un (the generation after the Companions]

NARRATION 14

The hadith of Abu Sa'id Al-Khudri that The Messenger of Allah ﷺ said:

يَقْبَلُ اللَّهُ صَدَقَةَ الْعَبْدِ مِنْ كَسْبٍ طَيِّبٍ ,وَلا يَقْبَلُ اللهُ إِلا طَيِّبًا وَلا يَصْعَدُ إِلَيْهِ إلا الطيب
فَيَأْخُذُ التَّمْرَةَ فَيُرَبِّيهَا حَتَّى يَجْعَلَهَا مثل الجبل

"Allah accepts the charity of a servant from pure earnings, and Allah accepts only what is pure. And only the pure ascends to Him. He takes the [charity of] a single date and nurtures it until He makes it like a mountain."

It is Authentic. [10]

NARRATION 15

The hadith of Saʿd ibn Abi Waqqas, that the Prophet ﷺ said to Saʿd ibn Muʿadh:

لَقَدْ حَكَمْتَ فِيهِمْ بِحُكْمِ الْمَلِكِ من فوق سبع سموات

"You have indeed judged concerning them with the judgment of the

[10] I say: It is just as he stated, and the isnad cited by the author in the original work is Sahih However, I did not find it (according to the sources available to me) as narrated from Abu Saʿid al-Khudri. Rather, its meaning appears in the two Sahihs and other sources from the narration of Abu Hurayrah, in a marfuʿ narration, and its wording has already appeared earlier in the book [Narration (11)]. It also appears in Musnad Ahmad through several chains: [2/268, 328, 404, 418, 431, 528, 541], and it was also reported by Ibn Abi ʿAsim in al-Sunnah [no. 824].

King from above the seven heavens"

It is authentic. It was narrated by al-Nasa'i. [11]

NARRATION: 16

Hadith of Anas (May Allah be pleased with him), that the Prophet ﷺ said:

فَأَدْخُلُ عَلَى رَبِّي وَهُوَ على عرشه تبارك وتعالى

"Then I will enter upon my Rabb while He is upon His Throne (Blessed and Exalted is He)."

In its chain is Za'idah ibn Abi al-Ruqad who he is weak. But a similar wording of the hadith is found in Sahih al-Bukhari [12] from Anas, from

[11] I say: Al-Bayhaqi narrated it in al-Asmaʾ wa-al-Sifaat (p. 420), and its chain of transmission is hasan. It includes Muhammad ibn Salih al-Tammar, about whom the hafiz said: "He is Saduq but makes mistakes." The author also mentioned him in al-Mizan and reported the differing opinions of the imams regarding him. However, the hadith is supported by a mursal narration from ʿAlqamah ibn Waqqas, reported by Ibn Ishaq as found in al-Fath. The author also cited it in the original source from the narration of Muhammad ibn Malik that Saʿd ibn Muʿadh... and so on in the hadith. He said: "This is mursal."

[12] I say: However, it is with him in the form of a taʿliq, and the author has fully cited it with its chain after page 82–86 in the original work, more completely than what is here. But the mention of 'the abode (of Allah)' in it is odd (shadh), as I clarified in my commentary on my abridgement of Sahih al-Bukhari, at the beginning of the Kitab at-Tawheed. That work is near completion; may Allah make it easy for me by His grace and generosity. The hadith of Thabit from Anas has another route which will appear in the book under number 81. It was also reported by al-Darimi in his refutation of al-Marisi (p.14), and by Ahmad in his Musnad (p. 281–282, 295–296) from Ibn Abbas with a similar wording. It was also narrated by Abu Ja'far in al-'Arsh (Q. 113/1). There is also another corroborating report from Abu Hurayrah in long hadith about the gathering (al-Hashr), which was recorded by Abu Shaykh in al-'Azamah (Q. 66/1, 72/1).

the Prophet ﷺ, who said:

فَأَسْتَأْذِنُ عَلَى رَبِّي في داره فيؤذن لي

"So I seek permission to enter upon my Rabb in His abode, and I am granted permission."

Abu Ahmad al-'Assaal also reported it in his book al-Maʿrifah with a strong isnad from Thabit, from Anas, in which it says:

فآتِي بَابَ الْجَنَّةِ فَيُفْتَحُ لِي، فَآتِي رَبِّي تَبَارَكَ وَتَعَالَى وَهُوَ عَلَى كُرْسِيِّهِ أَوْ سَرِيرِهِ فَأَخِرُّ لَهُ ساجدا

"Then I come to the gate of Paradise, and it is opened for me. Then I come to my Rabb (Blessed and Exalted is He) while He is upon His Kursi or His Throne, and I fall down in prostration to Him,"

and he mentioned the rest of the hadith.

NARRATION 17

Narrated `Abbas bin Malik: Malik bin Sa'sa'ah said that Allah's Messenger (ﷺ) described to them his Night Journey saying,

"بَيْنَمَا أَنَا فِي الْحَطِيمِ -وَرُبَّمَا قَالَ قَتَادَةُ: فِي الْحِجْرِ: مُضْطَجِعٌ إِذْ أَتَانِي آتٍ- فَذَكَرَ الْحَدِيثَ وَفِيهِ قَالَ: - ثُمَّ أُتِيتُ بِدَابَّةٍ دُونَ الْبَغْلِ وَفَوْقَ الْحِمَارِ أبيض يقع خطوه عند انقضاء طَرْفِهِ -قَالَ: - فَحُمِلْتُ عَلَيْهِ فَانْطَلَقَ بِي جبرائيل حَتَّى أَتَى بِي السَّمَاءَ الدُّنْيَا فَاسْتَفْتَحَ فَقِيلَ: مَنْ هَذَا؟ قَالَ جبرائيل قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: أَوَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نعم. فقيل: مرحبا به ولنعم المجئ وجاء. قَالَ: فَفُتِحَ، فَلَمَّا خَلَصْتُ إِذَا فِيهَا آدَمُ، قَالَ: هَذَا أَبُوكَ فَسَلِّمْ عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ السَّلَامَ، ثُمَّ قَالَ: مَرْحَبًا بِالابْنِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ. ثُمَّ صَعِدَ حَتَّى أَتَى السَّمَاءَ الثَّانِيَةَ فَاسْتَفْتَحَ. قيل: من هذا؟ قال: جبرائيل. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قَالَ: فَفُتِحَ، فَلَمَّا خَلَصْتُ فَإِذَا يحيى وعيسى هما ابْنَا الْخَالَةِ، قَالَ: هَذَا يَحْيَى وَعِيسَى فَسَلِّمْ عَلَيْهِمَا، فَسَلَّمْتُ فَرَدَّا السَّلَامَ، وَقَالا: مَرْحَبًا بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ. ثُمَّ صَعِدَ بِي إِلَى السَّمَاءَ الثَّالِثَةَ فَاسْتَفْتَحَ، فَقِيلَ: مَنْ هذا؟ قال: جبرائيل. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ. قِيلَ: مَرْحَبًا بِهِ وَنِعْمَ المجيئ جَاءَ. قَالَ: فَفُتِحَ، فَلَمَّا خَلَصْتُ إِذَا يُوسُفُ، قَالَ: هَذَا يُوسُفُ،

فَسَلِّمْ عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ السَّلامَ ثُمَّ قَالَ: مَرْحَبًا بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ. ثُمَّ صَعِدَ حَتَّى أَتَى السَّمَاءَ الرَّابِعَةَ فَاسْتَفْتَحَ قيل: من هذا؟ قال: جبرائيل. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ مُحَمَّدٌ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ، قَالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ ونعم المجئ جاء قَالَ: فَفُتِحَ، فَلَمَّا خَلَصْتُ فَإِذَا إِدْرِيسُ، قَالَ: هَذَا إِدْرِيسُ فَسَلِّمْ عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ السَّلامَ، ثُمَّ قَالَ: مَرْحَبًا بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ. قَالَ: ثُمَّ صعد حَتَّى أَتَى السَّمَاءَ الْخَامِسَةَ فَاسْتَفْتَحَ، قيل: من هذا؟ قال: جبرائيل، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قَالَ: مَرْحَبًا بِهِ وَنِعْمَ المجئ جَاءَ. قَالَ: فَفُتِحَ، فَلَمَّا خَلَصْتُ فَإِذَا هَارُونُ، قَالَ: هَذَا هَارُونُ فبسلم عَلَيْهِ، قَالَ: فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ السَّلامَ ثُمَّ قَالَ: مَرْحَبًا بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ. ثُمَّ صَعِدَ حَتَّى أَتَى السَّمَاءَ السَّادِسَةَ فَاسْتَفْتَحَ قيل: من هذا؟ قال: جبرائيل، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قَالَ: مَرْحَبًا بِهِ وَنِعْمَ المجئ جَاءَ، فَفُتِحَ، فَلَمَّا خَلَصْتُ فَإِذَا أَنَا بِمُوسَى، قَالَ: هَذَا مُوسَى فَسَلِّمْ عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ السَّلامَ ثُمَّ قَالَ، مَرْحَبًا بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، قَالَ: فَلَمَّا تَجَاوَزْتُ بَكَى، فَقِيلَ: مَا يُبْكِيكَ؟ قَالَ: أَبْكِي لأَنَّ غُلامًا بُعِثَ بَعْدِي يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِهِ أَكْثَرُ مِمَّا يَدْخُلُهَا مِنْ أُمَّتِي. ثُمَّ صَعِدَ حَتَّى أَتَى السَّمَاءَ السَّابِعَةَ فَاسْتَفْتَحَ، قِيلَ: مِنْ هَذَا؟ قال: جبرائيل، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قَالَ: مَرْحَبًا بِهِ وَنِعْمَ المجئ جَاءَ، قَالَ: فَفُتِحَ، فَلَمَّا خَلَصْتُ فَإِذَا إِبْرَاهِيمُ، قَالَ: هَذَا إِبْرَاهِيمُ فَسَلِّمْ عَلَيْهِ، قَالَ: فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ السَّلامَ، ثُمَّ قَالَ: مَرْحَبًا بِالابْنِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ. قَالَ: ثُمَّ رُفِعَتْ إِلَيَّ سِدْرَةُ الْمُنْتَهَى، ثم رفع إلي الْبَيْتُ الْمَعْمُورُ، قَالَ: ثُمَّ فُرِضَتْ علي الصلاة خسمين صَلاةً كُلَّ يَوْمٍ، فَرَجَعْتُ فَمَرَرْتُ عَلَى مُوسَى، فَقَالَ: بِمَ أُمِرْتَ؟ فقلت: بِخَمْسِينَ صَلاةً كَلَّ يَوْمٍ، قَالَ: إِنَّ أُمَّتَكَ لا تَسْتَطِيعُ خَمْسِينَ صَلاةً، وَإِنِّي قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ فَارْجِعْ إِلَى رَبِّكَ فَسَلْهُ التَّخْفِيفَ لأُمَّتِكَ، قَالَ: فَرَجَعْتُ، فَوَضَعَ عَنِّي عَشْرًا، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمَ أُمِرْتَ؟ قُلْتُ: بِأَرْبَعِينَ صَلاةً كَلَّ يَوْمٍ، قَالَ: إِنَّ أُمَّتَكَ لا تَسْتَطِيعُ أَرْبَعِينَ صَلاةً كُلَّ يَوْمٍ، وَإِنِّي قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ أسد الْمُعَالَجَةِ فَارْجِعْ إِلَى رَبِّكَ فَسَلْهُ التَّخْفِيفَ لأُمَّتِكَ، فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا أُخَرَ، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمَ أُمِرْتَ؟ قُلْتُ: أُمِرْتُ بِثَلاثِينَ صَلاةً كُلَّ يَوْمٍ، قَالَ: إِنَّ أُمَّتَكَ لا تَسْتَطِيعُ ثَلاثِينَ صَلاةً كُلَّ يَوْمٍ وَإِنِّي قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَسَلْهُ التَّخْفِيفَ لأُمَّتِكَ، فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا أُخَرَ، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمَ أُمِرْتَ؟ قُلْتُ: بِعِشْرِينَ صَلاةً كُلَّ يَوْمٍ، قَالَ: إِنَّ أُمَّتَكَ لا تَسْتَطِيعُ عِشْرِينَ صَلاةً كُلَّ يَوْمٍ، وَإِنِّي قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَسَلْهُ التَّخْفِيفَ لأُمتك، قال: فرجعت فأمرت بعشر صلوات في كُلَّ يَوْمٍ، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمَ أُمِرْتَ؟ قُلْتُ: بِعَشْرِ صَلَوَاتٍ كُلَّ يَوْمٍ، قَالَ: إِنَّ أُمَّتَكَ لا تَسْتَطِيعُ عَشْرَ صَلَوَاتٍ كُلَّ يَوْمٍ، وَإِنِّي قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي

إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَسَلْهُ التَّخْفِيفَ لأُمَّتِكَ، فَرَجَعْتُ، فَأُمِرْتُ بِخَمْسِ صَلَوَاتٍ كُلَّ يَوْمٍ، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمَ أُمِرْتَ؟ قُلْتُ: أُمِرْتُ بِخَمْسِ صَلَوَاتٍ كُلَّ يَوْمٍ، فَقَالَ: إِنَّ أُمَّتَكَ لا تَسْتَطِيعُ خَمْسَ صَلَوَاتٍ كُلَّ يَوْمٍ، وَإِنِّي قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، قلت: قد سألت ربي حتى استحييت ولكني أَرْضَى وَأُسَلِّمُ، فَلَمَّا نَفَدْتُ نَادَى منادي: قَدْ أَمْضَيْتُ فَرِيضَتِي وَخَفَّفْتُ عَنْ عبادي

"While I was lying in Al-Hateem (Perhaps Qatadah said "in Al-Hijr"), suddenly someone came to me... Then a white animal which was smaller than a mule and bigger than a donkey was brought to me. The animal's step [was so wide that it] reached the farthest point within the reach of the animal's sight. I was carried on it, and Jibreel set out with me till we reached the nearest heaven. When he asked for the gate to be opened, it was asked, 'Who is it?' Jibreel answered, 'Jibreel' It was asked, 'Who is accompanying you?' Jibreel replied, 'Muhammad.' It was asked, 'Has Muhammad been called?' Jibreel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened, and when I went over the first heaven, I saw Adam there. Jibreel said (to me). 'This is your father, Adam; pay him your greetings.' So I greeted him, and he returned the greeting to me and said, 'You are welcomed, O pious son and pious Prophet.' Then Jibreel ascended with me till we reached the second heaven. Jibreel asked for the gate to be opened. It was asked, 'Who is it?' Jibreel answered, 'Jibreel.' It was asked, 'Who is accompanying you?' Jibreel replied, 'Muhammad.' It was asked, 'Has he been called?' Jibreel answered in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened. When I went over the second heaven, there I saw Yahya and `Isa who were cousins of each other. Jibreel said, 'These are Yahya and 'Isa; pay them your greetings.' So I greeted them and both returned my greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Jibreel ascended with me to the third heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibreel replied, 'Jibreel.' It was asked, 'Who is accompanying you?' Jibreel replied, 'Muhammad.' It was asked, 'Has he been called?' Jibreel replied in the affirmative. Then it was said, 'He is welcomed,

what an excellent visit his is!' The gate was opened, and when I went over the third heaven there I saw Yusuf. Jibreel said (to me), 'This is Yusuf; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Jibreel ascended with me to the fourth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibreel replied, 'Jibreel.' It was asked, 'Who is accompanying you?' Jibreel replied, 'Muhammad.' It was asked, 'Has he been called?' Jibreel replied in the affirmative. Then it was said, 'He is welcomed, what an excellent visit his is!' The gate was opened, and when I went over the fourth heaven, there I saw Idris. Jibreel said, 'This is Idris; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Jibreel ascended with me to the fifth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibreel replied, 'Jibreel.' It was asked. 'Who is accompanying you?' Jibreel replied, 'Muhammad.' It was asked, 'Has he been called?' Jibreel replied in the affirmative. Then it was said He is welcomed, what an excellent visit his is! So when I went over the fifth heaven, there I saw Harun, Jibreel said, This is Harun; pay him your greetings.' I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Jibreel ascended with me to the sixth heaven and asked for its gate to be opened. It was asked. 'Who is it?' Jibreel replied, 'Jibreel.' It was asked, 'Who is accompanying you?' Jibreel replied, 'Muhammad.' It was asked, 'Has he been called?' Jibreel replied in the affirmative. It was said, 'He is welcomed. What an excellent visit his is!' When I went, there I saw Musa. Jibreel said,' This is Musa; pay him your greeting. So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' When I left him, he wept. Someone asked him, 'What makes you weep?' Musa said, 'I weep because after me there has been sent a young man whose followers will enter Paradise in greater numbers than my followers.' Then Jibreel ascended with me to the seventh heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibreel replied, 'Jibreel.' It was asked,' Who is accompanying you?' Jibreel replied, 'Muhammad.' It was asked, 'Has

he been called?' Jibreel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' So when I went, there I saw Ibrahim. Jibreel said, 'This is your father; pay your greetings to him.' So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious son and pious Prophet.' Then I was made to ascend to Sidrat-ul-Muntaha (i.e. the Lote Tree of the utmost boundary) Then Al-Bait-ul-Ma'mur (i.e. the Sacred House) was shown to me. Then fifty prayers were enjoined on me a day. As I returned and passed by Musa, who asked, "What were you commanded with?" I said, "With fifty prayers each day." He said, "Your ummah will not be able to bear fifty prayers. I have had experience with the people before you, and I dealt with Bani Isra'il with great difficulty. So return to your Rabb and ask Him to reduce it for your ummah." So I returned, and ten prayers were taken off. I went back to Musa, and he said, "What were you commanded with?" I said, "With forty prayers each day." He said, "Your ummah will not be able to bear forty prayers each day. I have had experience with the people before you, and I dealt with Bani Isra'il with great difficulty. So return to your Rabb and ask Him to reduce it for your ummah." So I went back, and ten more were taken off. I returned to Musa and he said, "What were you commanded with?" I said, "With thirty prayers each day." He said, "Your ummah will not be able to bear thirty prayers each day. I have had experience with the people before you, and I dealt with Bani Isra'il with great difficulty. So return to your Rabb and ask Him to reduce it for your ummah." I went back, and ten more were removed. I returned to Musa who asked, "What were you commanded with?" I said, "With twenty prayers each day." He said, "Your ummah will not be able to bear twenty prayers each day. I have had experience with the people before you, and I dealt with Bani Isra'il with great difficulty. So return to your Rabb and ask Him to reduce it for your ummah." I went back and was commanded with ten prayers each day. I returned to Musa who asked, "What were you commanded with?" I said, "With ten prayers each day." He said, "Your ummah will not be able to bear ten prayers each day. I have had experience with the people before you, and I dealt with Bani Isra'il with great difficulty. So return to your Rabb and ask Him to reduce it

for your ummah." I returned and was commanded with five prayers each day. I went back to Musa, who asked, "What were you commanded with?" I said, "I was commanded with five prayers each day." He said, "Your ummah will not be able to bear five prayers each day. I have had experience with the people before you, and I dealt with Bani Isra'il with great difficulty. Return to your Rabb and ask Him to reduce it further." I said, "I have asked my Rabb until I feel shy. But I am content and I submit." Then, when I moved on, a caller called out: "I have made My obligation firm and have lightened the burden for My servants."

Agreed upon.

NARRATION 18

The Hadith of Abu Hurayrah that the Messenger of Allah ﷺ said:

إِنَّ للَّهِ مَلائِكَةً سَيَّاحِينَ فِي الأَرْضِ فُضُلا عَنْ كُتَّابِ النَّاسِ، فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ تعالى تنادوا تَعَالَوْا هَلُمُّوا إِلَى بُغْيَتِكُمْ، فَيَحُفُّونَ بهم، فَإِذَا تَفَرَّقُوا، صَعِدُوا إِلَى السَّمَاءِ، فَيَقُولُ اللَّهُ تَعَالَى أَيَّ شَيْءٍ تَرَكْتُمْ عِبَادِي يَصْنَعُونَ؟ فَيَقُولُونَ تَرَكْنَاهُمْ يحمدونك ويمجدونك ويذكرونك، فيقول هَلْ رَأَوْنِي؟ فَيَقُولُونَ لا، فَيَقُولُ كيف لَوْ رَأَوْنِي؟ فَيَقُولُونَ لَو رَأَوْكَ كَانُوا لَكَ أَشَدَّ تَحْمِيدًا وَتَمْجِيدًا وذكرا، فيقول فأي شَيْءٍ يَطْلُبُونَ؟ فَيَقُولُونَ يَطْلُبُونَ الْجَنَّةَ، فَيَقُولُ وَهَلْ رَأَوْهَا؟ فَيَقُولُونَ لا، فيقول فكيف لَوْ رَأَوْهَا؟ فَيَقُولُونَ لَوْ رَأَوْهَا كانوا أشد طَلَبًا وَأَشَدَّ حِرْصًا فَيَقُولُ مِنْ أَيِّ شَيْءٍ يَتَعَوَّذُونَ؟ فَيَقُولُونَ يَتَعَوَّذُونَ مِنَ النَّارِ فَيَقُولُ وَهَلْ رَأَوْهَا؟ فيقولون لا، فيقول لَوْ رَأَوْهَا؟ فَيَقُولُونَ لَوْ رَأَوْهَا كَانُوا أَشَدَّ مِنْهَا هَرَبًا، وَأَشَدَّ منها تعوذا وخوفا فيقول إِنِي أُشْهِدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ، فَيَقُولُونَ فِيهِمِ فُلانٌ الْخَطَّاءُ لَمْ يُرِدْهُمْ إِنَّمَا جَاءَ لِحَاجَةٍ، فَيَقُولُ هُمُ الْقَوْمُ لا يَشْقَى بِهِمْ جليسهم مرتين

"Indeed, Allah has angels who roam the earth apart from the angels who record the deeds of people. When they find a group of people remembering Allah, they call each other: 'Come! Come to what you are seeking!' So they surround them [with their wings]. Then, when the gathering disperses, the angels ascend to the heavens. Allah (the Exalted) asks them 'What did you leave My servants doing?'

They say: 'We left them praising You, glorifying You, and remembering You.' Allah says: 'Have they seen Me?' They say: 'No.' He says: 'How would it have been if they had seen Me?' They say: 'If they had seen You, they would have praised, glorified, and remembered You even more intensely.' He says: 'What are they asking for?' They say: 'They are asking for Paradise.' He says: 'Have they seen it?' They say: 'No.' He says: 'How would it have been if they had seen it?' They say: 'If they had seen it, they would have been even more eager for it and more desirous of it.' He says: 'From what are they seeking refuge?' They say: 'They are seeking refuge from the Fire.' He says: 'Have they seen it?' They say: 'No.' He says: 'How would it have been if they had seen it?' They say: 'If they had seen it, they would have fled from it even more strongly, and sought refuge and feared it even more intensely.' Then Allah says: 'I make you witnesses that I have forgiven them.' They say: 'Among them is so-and-so, a sinner who was not part of them but just came for some need.' Allah says: 'These are a people whose companion will not be miserable because of them.'"

Agreed upon.

NARRATION 19

From Ibn Abbas:

حَدَّثَنِي رِجَالٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عليه وَسَلَّمَ أَنَّهُمْ بَيْنَمَا هُمْ جُلُوسٌ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عليه وسلم ليلة إِذْ رُمِيَ بِنَجْمٍ فَاسْتَنَارَ فَقَالَ :مَا كُنْتُمْ تَقُولُونَ إِذَا رُمِيَ بِمِثْلِ هَذَا قَالُوا كُنَّا نَقُولُ وُلِدَ اللَّيْلَةَ عَظِيمٌ أَوْ مَاتَ عظيم فقال فَإِنَّهَا لَا يُرْمَى بِهَا لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ وَلَكِنْ رَبُّنَا عَزَّ وَجَلَّ إِذَا قَضَى أَمْرًا سَبَّحَ حَمَلَةُ الْعَرْشِ حَتَّى يُسَبِّحَ أَهْلُ السَّمَاءِ الَّذِينَ يَلُونَهُمْ حَتَّى يَبْلُغَ التَّسْبِيحُ أَهْلَ السَّمَاءِ الدُّنْيَا فَيَقُولُ الَّذِينَ يَلُونَ حَمَلَةَ الْعَرْشِ مَاذَا قَالَ رَبُّكُمْ فَيُخْبِرُونَهُمْ مَاذَا قَالَ فَيَسْتَخْبِرُ أَهْلُ السَّمَاوَاتِ بَعْضُهُمْ بَعْضًا حَتَّى يَبْلُغَ الْأَمْرُ أَهْلَ السَّمَاءِ الدُّنْيَا فَيَخْطَفُ الْجِنُّ السَّمْعَ فَيُلْقُونَهُ إِلَى أَوْلِيَائِهِمْ فَمَا جَاؤُوا بِهِ عَلَى وَجْهِهِ فَهُوَ الْحَقُّ وَلَكِنَّهُمْ يَقْرِفُونَ وَيَزِيدُونَ

"Some men from the companions of the Prophet ﷺ narrated to me that while they were sitting with the Messenger of Allah ﷺ one night, a star shot across the sky and illuminated. He asked: What did you used to say when something like this happens?" They replied, "We would say, 'A great man was born tonight, or a great man has died". The Prophet (peace be upon him) said, "It is not shot for the death or life of anyone. Rather, when our Rabb (the Almighty) decrees a matter, the bearers of the Throne glorify Him, then the inhabitants of the heavens closest to them glorify Him until the glorification reaches the inhabitants of the lowest heaven. Then, those near the bearers of the Throne ask, 'What has your Rabb said?' And they inform them of what He has said. The inhabitants of the heavens seek the news from one another until it reaches the lowest heaven. Then, the jinn snatch the information [by eavesdropping] and convey it to their allies. Whatever they bring in its true form is correct, but they distort it and add to it."

NARRATION 20

The Hadith established from Abu Hurayrah that the messenger of Allah ﷺ said:

إذا أحب الله عبداً نادى جبرائيل فقال إني أحب عبدي فأحبوه، فينوه بها جبرائيل في حملة العرش، فتسمع أهل السماء لغط حملة العرش، فيحبه أهل السماء السابعة، ثم سماء سماء حتى ينزل إلى السماء الدنيا، ثم يهبط إلى الأرض فيحبه أهل الأرض

"When Allah loves a servant, He calls out to Jibreel, saying: 'I love My servant, so love him.' Then Jibreel announces it among the bearers of the Throne, and the bearers of the Throne hear the commotion. The inhabitants of the seventh heaven then love him, and then each heaven thereafter, until it reaches the lowest heaven. Then it descends to the earth, and the people of the earth come to love

him."[13]

And our stance regarding these Ahadith is that we believe in what is authentically reported from them, and in what the Salaf unanimously agreed to pass on and affirm.

As for those hadiths whose chains of transmission have some criticism, and regarding which the scholars have differed over their acceptance or interpretation, we do not affirm them definitively; rather, we narrate them generally and clarify their status. As for this hadith, we cited it due to what it contains of the widespread affirmation that Allah (the Exalted) is above His Throne, in accordance with the Ayaat of the Book.[14]

NARRATION 21

Hadith of Abu Hurayrah that the messenger of Allah ﷺ said:

لَمَّا قَضَى اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابِهِ فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ إِنَّ رَحْمَتِي سَبَقَتْ غضبي

"When Allah decreed his creation he wrote in his book which is with him above the throne "my mercy overcomes my wrath".

In another wording:

إِنَّ اللَّهَ كَتَبَ كِتَابًا قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ: إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي، فَهُوَ عِنْدَهُ فَوْقَ العرش

"Allah wrote in his book before creating the creation: 'certainly my mercy overcomes my anger', So it is with him above the throne."

In another wording:

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[13] I say, it was reported by al-Bukhari and Muslim, and similarly by al-Tirmidhi but briefly, and it is referenced in 'Al-Ahadith al-Da'ifah' (no. 2207).

[14] I say, it is Mawquf with sound chain.

لَمَّا خَلَقَ اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابٍ كَتَبَهُ عَلَى نَفْسِهِ فَهُوَ مَرْفُوعٌ فَوْقَ الْعَرْشِ إِنَّ رحمتي تغلب غضبي

"When Allah created the creation he wrote in his book raised above the throne, He made it incumbent upon Himself: 'My mercy overpowers my anger.'" [15]

NARRATION 22

The Hadith of Ubayy ibn Ka'b: The Messenger of Allah ﷺ said [to me]:

يَا أَبَا الْمُنْذِرِ أَيُّ آيَةٍ فِي كِتَابِ اللَّهِ أَعْظَمُ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ فرددها مرارا ثم قال أبي اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوم فَضَرَبَ صَدْرِي وَقَالَ لِيَهْنِكَ الْعِلْمُ أَبَا الْمُنْذِرِ وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ لِهَذِهِ الْآيَةِ لِسَانًا وَشَفَتَيْنِ تُقَدِّسُ الْمَلِكَ عِندَ سَاقِ الْعَرْش

"O Aba al-Mundhir, which Ayah in the Book of Allah is the greatest?" I replied, "Allah and His Messenger know best." He repeated the question several times, so I said:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

"Allah, there is no deity worthy of worship except Him, the Ever-Living, the Sustainer of existence." (2:255)

Then he struck my chest and said: "May knowledge bring you joy, O Aba al-Mundhir! By the One in Whose Hand is my soul, this ayah has a tongue and two lips with which it glorifies the King at the foot of the Throne." [16]

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[15] The Hadith is authentic and some of the wordings are from imam al-Bukhari and Muslim. The other wordings are from At-Tirmidhi and I recorded it in my As-Sahihah and in the Takhreej as-Sunnah of Ibn Abi Assim 811, 810.

[16] I say, It's authentic hadith. It was narrated by Ahmad (5/141–142) with a sahih chain according to the conditions of Muslim. Muslim also narrated it in his Sahih (2/199)

NARRATION 23

From Abu hurayrah (May Allah be pleased with him) that the messenger of Allah ﷺ said:

مَا طَرَفَ صَاحِبُ الصُّورِ مُذْ وُكِّلَ بِهِ مُسْتَعِدًّا يَنْظُرُ نَحْوَ الْعَرْشِ مَخَافَةَ أَنْ يُؤْمَرَ قَبْلَ أَنْ يَرْتَدَّ إِلَيْهِ طَرْفُهُ، كَأَنَّ عَيْنَيْهِ كَوْكَبَانِ دُرِّيَّانِ

"The bearer of the trumpet has not blinked since he was entrusted with it, remaining ready, gazing toward the Throne, fearing that he might be commanded [to blow] before his glance returns to him, as if his eyes were two shining stars."

Narrated by al-Hakim, who authenticated it. [17]

NARRATION 24

The Hadith of Abu Dharr that the messenger of Allah ﷺ said [to me]:

أَتَدْرِي أَيْنَ تَغْرُبُ الشَّمْسُ؟ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ فَإِنَّهَا تَذْهَبُ حَتَّى تَسْجُدَ تحت العرش عند ربها وتستأذن

"Do you know where the sun sets?" I replied: "Allah and His Messenger know best." He said: "Indeed, it goes until it prostrates beneath the Throne at its Rabb and seeks permission..." (and he mentioned the rest of the hadith).

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from Abu Bakr ibn Abi Shaybah, but without the last part of it. However, al-Mundhiri said in at-Targhib (2/221): "Ibn Abi Shaybah narrated it in his book with the chain of transmission of Muslim with the addition..." Then he mentioned it.

[17] I say, the author agreed with him in his Talkhis (4/559) and added: 'according to the conditions of Muslim.' And it is as he said. It was also narrated by Abu ash-Shaykh in al-'Azamah (73/1), and he mentioned a supporting narration from the hadith of Ibn 'Abbas."

Narrated by al-Bukhari.

NARRATION 25

The Hadith of Anas (May Allah be pleased with him) that,

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَمْطَرَتِ السَّمَاءُ حَسَرَ عَنْ مَنْكِبَيْهِ حَتَّى يُصِيبَهُ الْمَطَرُ وَيَقُولُ إِنَّهُ حَدِيثُ عَهْدٍ بِرَبِّهِ

"The messenger of Allah ﷺ would uncover his shoulders whenever it would rain so that the rain may fall upon them and say, "It was recently with its Rabb".

Narrated by Muslim. [18]

NARRATION 26

On the authority of Ibn 'Abbas, who said:

جَاءَ رَجُلٌ فَقَالَ: يَا ابْنَ عَبَّاسٍ إِنِّي أَجِدُ فِي الْقُرْآنِ أَشْيَاءَ تَخْتَلِفُ عَلَيَّ فَقَدْ وَقَعَ ذَلِكَ فِي صَدْرِي. فَقَالَ ابْنُ عَبَّاسٍ: أَتَكْذِيبٌ؟ قَالَ: مَا هُوَ بِتَكْذِيبٍ وَلَكِنِ اخْتِلافٌ. قَالَ: فَهَلُمَّ مَا وقع في صدرك. فقال له الرَّجُلُ: أَسْمَعُ اللَّهَ يَقُولُ -فَذَكَرَ أَشْيَاءَ ثُمَّ قَالَ-: وَفِي قَوْلِهِ: {أَمِ السَّمَاءُ بَنَاهَا رَفَعَ سَمْكَهَا فَسَوَّاهَا، وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا، والأرض بعد ذلك دحاها} فَذَكَرَ فِي هَذِهِ الآيَةِ خَلْقَ السَّمَاءِ قَبْلَ الأَرْضِ، وَقَالَ فِي الآيَةِ الأُخْرَى: "وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِلسَّائِلِينَ. ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَهِيَ دخان"

[18] And its wording (in 3/26) is: Anas said: Rain fell upon us while we were with the Messenger of Allah ﷺ. He ﷺ uncovered his garment until the rain touched him. So we said: "O Messenger of Allah, why did you do this?" He said: "Because it was recently with its Rabb." Similarly, it was narrated by Abu Dawud in al-Adab and by Ahmad (3/133, 267). The wording cited in the book is that of Hafidh Abu al-Qasim al-Baghawi, which the author narrated through his chain from him. The hadith is also found in Ibn Abi 'Asim's as-Sunnah (no. 823) and in ad-Darimi's Refutation of the Jahmiyyah (p. 25).

الآيَةُ، فَذَكَرَ فِي هَذِهِ خَلْقَ الأَرْضِ قَبْلَ السَّمَاءِ. فَقَالَ ابْنُ عَبَّاسٍ: أَمَّا قَوْلُهُ "أَمِ السَّمَاءُ بناها، رفع سمكها فسواها" الآيَاتُ، فَإِنَّهُ خَلَقَ الأَرْضَ فِي يَوْمَيْنِ قَبْلَ السَّمَاءِ، ثُمَّ اسْتَوَى إِلَى السَّمَاءِ فَسَوَّاهُنَّ فِي يَوْمَيْنِ آخَرَيْنِ، ثُمَّ نَزَلَ إِلَى الأَرْضِ فَدَحَاهَا، قَالَ: وَدَحْيُهَا أَنْ أَخْرَجَ مِنْهَا الْمَاءَ وَالْمَرْعَى.

"A man came and said, "O Ibn 'Abbas, I find certain things in the Qur'an that seem contradictory to me, and this has troubled my heart." Ibn 'Abbas asked, "Is it rejection [of the Qur'an]?" The man replied, "It is not rejection, but confusion [due to apparent discrepancies]." Ibn 'Abbas said, "Then bring forth what has troubled your heart." The man said, "I hear Allah say..." and he mentioned a few things, then continued: "And in His saying:

أَمِ السَّمَاءُ بَنَاهَا رَفَعَ سَمْكَهَا فَسَوَّاهَا، وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا، وَٱلْأَرْضَ بَعْدَ ذَٰلِكَ دَحَىٰهَآ

{Is it the heaven He constructed? He raised its ceiling and perfected it, and He darkened its night and brought forth its morning light. And the earth (after that) He spread it out.} (79:27-30)

Here, He mentions the creation of the heavens before the earth. Yet in another Ayah:

وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِلسَّائِلِينَ ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ

{And He determined its provisions in four days, equal for all seekers. Then He turned to the heaven while it was smoke} (41:10-11)

Here, He mentions the creation of the earth before the heavens."
Ibn 'Abbas replied: "As for His saying, {Is it the heaven He constructed? He raised its ceiling and perfected it}, Allah created the earth in two days before the heavens. Then He turned to the heavens and perfected them in two more days. Then He returned to the earth and spread it out ." he added, "And its spreading means that He brought forth from it water and pasture."

Reported by al-Bukhari.

NARRATION 27

Narrated by Abu Hurayrah that the Prophet (ﷺ) said:

أنا عند حسن ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ حِينَ يَذْكُرُنِي، فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلإٍ ذَكَرْتُهُ فِي مَلإٍ خَيْرٍ مِنْهُمْ، وَإِنْ اقْتَرَبَ إِلَيَّ شِبْرًا اقْتَرَبْتُ إِلَيْهِ ذِرَاعًا، وَإِنْ اقْتَرَبَ إِلَيَّ ذِرَاعًا اقْتَرَبْتُ إليه بَاعًا، وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً

"I am as My servant thinks of Me, and I am with him when he remembers Me. If he remembers Me in himself, I remember him in Myself. If he remembers Me in a gathering, I remember him in a gathering better than it. If he draws near to Me by a handspan, I draw near to him by a cubit. If he draws near to Me by a cubit, I draw near to him by an arm's length. And if he comes to Me walking, I go to him running."

This is authentic hadith.[19] It affirms the distinction between Allah's internal speech and His audible speech. Allah (exalted is He) speaks in both ways. He is the One who truly spoke to Musa, calling him from the side of Mount Toor and drawing him near in intimate conversation.

NARRATION 28

From Asmaa Bint Abi Bakr as-Siddeeq that the messenger of Allah ﷺ said:

[19] I say, it was narrated by al-Bukhari (13/328–329, Fath), Muslim (8/62), and Ahmad (2/251, 413, 480), and it was authenticated by al-Tirmidhi (4/290). In the Musnad (2/354, 405, 482), there are three other chains from Abu Hurayrah reporting it with a similar wording. It was also narrated by Ibn Mandah in at-Tawheed (Q 77/1), and then he narrated a supporting narration for it from Anas, raised to the Prophet (peace be upon him) (Q 100/1).

لَمَّا كَانَ لَيْلَةَ أُسْرِيَ بِي انْتَهَيْتُ إِلَى سِدْرَةِ الْمُنْتَهَى

"On the night when I was taken on the Night Journey, I reached the Lote Tree of the Utmost Boundary (Sidrah al-Muntaha)"

And he mentioned the hadith. Its chain is sound. [20]

NARRATION 29

On the authority of Mujahid, who said:

قِيلَ لابْنِ عَبَّاسٍ :إِنَّ نَاسًا يَقُولُونَ فِي القدر .قال :يكذبون بالكتاب، لئن أَخَذْتُ بِشَعْرِ أَحَدِهِمْ لأَنْصُوَنَّهُ .إِنَّ اللَّهَ "كَانَ "عَلَى عَرْشِهِ قَبْلَ أَنْ يَخْلُقَ شَيْئًا، فَخَلَقَ الْخَلْقَ فَكَتَبَ مَا هُوَ كَائِنٌ إِلَى يوم القيامة فإنما يُجْرِي النَّاس عَلَى أَمْرٍ قَدْ فرغ منه

"It was said to Ibn 'Abbas, "There are people who speak about (i.e. deny) Al-Qadar (Divine Decree)." He replied: "They are denying the Book (Qur'an)! If I were to seize one of them by his hair, I would surely discipline him! Indeed, Allah was upon His Throne before creating anything, then He created creation and wrote what is to occur until the Day of Resurrection. So people are merely proceeding upon a matter already decreed." [21]

[20] I say, As-Suyuti attributed it in al-Khasa'is al-Kubra (1/438) to Ibn Marduyah, narrated from her with similar wording. The hadith has many supporting narrations in the two Sahihs and elsewhere, from Anas and others, which you can find in al-Khasa'is. Refer to them if you wish. I have also recorded the hadith of Anas in my Takhrij of as-Sunnah by Ibn Abi 'Asim (no. 791).

[21] I say, the author mentioned its chain of transmission in the original work, and it is authentic. It was also narrated by al-Ajurri in al-Shariʿah (p. 293), al-Lalakaʾi in al-Sunnah (1/91/2), and Ibn Qudamah in al-ʿUluw (1/169).

NARRATION 30

From ʿAbdullah ibn ʿAmr that the Messenger of Allah ﷺ said:

الرَّحِمُ مُعَلَّقَةٌ بِالْعَرْشِ، وَلَيْسَ الْوَاصِلُ بِالْمُكَافِئِ وَلَكِنْ" مَنْ "إِذَا قَطَعَهُ ذُو رَحِمِهِ وصله

"The tie of kinship is suspended by the Throne. The one who maintains family ties is not the one who merely reciprocates, but rather the one who, when his relative cuts him off, he still maintains ties with him."

Its chain is strong. [22]

NARRATION 31

On the authority of Abu Umamah, who said: Abu Ayyub [Al-Ansari] reported that the Messenger of Allah (ﷺ) stayed as a guest in my home for a month. I observed his actions closely and noticed that when the sun passed its zenith (i.e. midday), even if he were in the middle of worldly work, he would abandon it and if he were asleep, it was as if he were awakened. He would rise, perform ghusl or wudu', then pray several rak'ahs, perfecting and beautifying them, and taking his time in them. I asked him about this, and he replied:

إِنَّ أَبْوَابَ السَّمَاءِ وَأَبْوَابَ الْجِنَانِ تُفْتَحُ فِي تِلْكَ السَّاعَةِ، فَلا ترتج حتى نصلي هَذِهِ الصَّلاةُ، فَأُحِبُّ أَنْ يَصْعَدَ مني إلى ربي تلك الساعة خير

[22] It was narrated by Ahmad (2/163, 193), and its chain is authentic according to the criteria of Al-Bukhari. However, Al-Bukhari did not include the phrase 'the ties of kinship is suspended by the Throne.' This narration was authenticated by Al-Tirmidhi. There are many supporting narrations for this addition from various companions, including Aisha, as reported by both of the Shaykhayn (Al-Bukhari and Muslim).

'Indeed, the gates of the heavens and the gates of Paradise are opened at that hour, and they do not close until this prayer is offered. So I love that good from me ascends to my Rabb at that time.'"

This was narrated by Adam ibn Abi Iyas in his "Kitab al-Thawab," but its chain of narration is weak."[23]

NARRATION 32

Narrated by Al-Nu'man ibn Bashir, in a Marfu' hadith:

فِي التَّسْبِيحَةِ وَالتَّحْمِيدَةِ وَالتَّهْلِيلَةِ يَتَعَاطَفْنَ حَوْلَ الْعَرْشِ، لَهُنَّ دَوِيٌّ كَدَوِيِّ النَّحْلِ، يُذَكِّرْنَ بِصَاحِبِهِنَّ أَلَا يُحِبُّ أَحَدُكُمْ أَنْ لا يَزَالَ لَهُ عِنْدَ الرَّحْمَنِ مَا يُذَكِّرُ بِهِ؟

"The tasbih (saying 'Subhanallah'), the tahmid (saying 'Alhamdulillah'), and the tahlil (saying 'La ilaha illallah') gather around the Throne, having a humming sound like that of bees, reminding of their reciter. Would not any one of you love to have something with the Most Merciful that keeps reminding him of him?"[24]

NARRATION 33

On the authority of Ibn Abbas, in a Marfu' hadith:

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[23] I say, However, due to the relevance of the supporting evidence, there is a corroborating narration from the hadith of Abdullah ibn al-Sa'ib in a concise wording: "Indeed, it is an hour when the gates of heaven are opened, so I love for a righteous deed of mine to ascend during it." This was reported by Al-Tirmidhi, who graded it as hasan, and by Ahmad (3/411) with a sahih chain. Had the author preferred to mention this, it would have been more accurate due to its authentic chain and concise text.

[24] I say, it is a Sahih hadith. It was narrated by Ibn Majah (3809) and al-Hakim (1/503), who said: "It is authentic according to the conditions of Muslim," and the author agreed with him.

يَجِيءُ الْمَقْتُولُ بِالْقَاتِلِ يَوْمَ الْقِيَامَةِ وَرَأْسُهُ بيده وأوداجه تشخب يقول: يارب قَتَلَنِي، حَتَّى يُدْنِيهِ مِنَ الْعَرْشِ

"On the Day of Judgment, the murdered will come with his killer, holding his own severed head in his hand, with his veins gushing blood, saying: 'O Rabb, he killed me!' until he is brought close to the throne. [25]

NARRATION 34

And from him, he said: I heard the prophet ﷺ saying:

يُؤْتَى بِالْمَقْتُولِ مُتَعَلِّقًا بِالْقَاتِلِ وَأَوْدَاجُهُ تَشْخَبُ دَمًا حَتَّى يَنْتَهِي بِهِ إِلَى الْعَرْشِ يَقُولُ: يارب سَلْ هَذَا فِيمَ قَتَلَنِي؟

"The murdered will be brought, along with the murderer, with his veins gushing blood, until he is brought before the Throne. He will say: "O Rabb, ask this one why he killed me?"

NARRATION 35

Hadith of 'Abdullah ibn 'Amr who said:

جَعَلَ اللَّهُ فَوْقَ السَّمَاءِ السَّابِعَةِ الْمَاءَ، وَجَعَلَ فَوْقَ الْمَاءِ الْعَرْشَ، وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ الشَّمْسَ وَالْقَمَرَ لَيَعْلَمَانِ أَنَّهُمَا سَيَصِيرَانِ إِلَى النَّارِ يَوْمَ الْقِيَامَةِ

"Allah placed water above the seventh heaven, and above the water He placed the Throne. By the One in whose Hand is my soul, indeed

[25] A Sahih hadith, narrated by Ahmad and others with two Sahih chains of transmission from him. I have referenced it in al-Mishkat (no. 3465).

the sun and the moon both know that they will end up in the Fire on the Day of Resurrection." This is a mawquf hadith. [26]

NARRATION 36

On the authority of Al-Bara' [ibn 'Azib], who said, "We went out with the Messenger of Allah (ﷺ) for a funeral..." And he mentioned the hadith at length. Regarding the soul [of the deceased], he said:

حَتَّى يَنْتَهِيَ بِهَا إِلَى السَّمَاءِ السَّابِعَةِ فَيَقُولُ اللَّهُ تَعَالَى :أَعِيدُوهُ

"...Until it is brought up to the seventh heaven, and Allah the Exalted says: "Return it [to the Earth]."

Its chain is sound. [27]

NARRATION 37

Narrated by Salman al-Farisi (may Allah be pleased with him), who said, The Messenger of Allah ﷺ said:

إن ربكم حيي كريم يستحي من عبده إذا رفع يديه إليه يدعوه أن يردهما صفراً ليس فيهما شيء

"Indeed, your Rabb is shy and Generous; He feels shy, when His servant raises his hands to Him in supplication, to return them empty

[26] I say, the author mentioned it through the narration of Rawh ibn 'Ubada, who is one of the teachers of Ahmad, with his chain from Ibn ʿAmr, and its chain of narration is authentic.

[27] I say, it is recorded in 'Ahkam al-Jana'iz'.

without granting him anything." [28]

This is a mashhur hadith, narrated from the Prophet ﷺ by ʿAli ibn Abi Talib, Ibn ʿUmar, Anas, and others.

NARRATION 38

The Hadith of Qatadah ibn an-Nu'man: He heard the Prophet ﷺ say:

لما فرغ الله من خلقه استوى على عرشه

"When Allah finished His creation, He rose upon His Throne."

Its narrators are trustworthy, It was narrated by Abu Bakr al-Khallal in his book 'al-Sunnah'.

NARRATION 39

A hadith reported by al-Bukhari in the 'Kitab al-Radd 'ala al-Jahmiyyah', in his Sahih, in the chapter entitled "Regarding the ayah: 'To Him ascends good words'", on the authority of Ibn Abbas ﷺ that the news of the Prophet's ﷺ mission reached Abu Dharr, so he said to his brother:

اعلم لي علم هذا الرجل الذي يزعم أنه يأتيه الخبر من السماء

"Find out for me about this man who claims that revelation comes to him from the heavens."

[28] This is a sahih hadith, recorded in al-Mishkat (2244), Sahih Abi Dawud (133), and al-Targhib (2/273).

NARRATION 40

Hadith of ʿImran ibn Husayn:

أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم قَالَ: "اقْبَلُوا الْبُشْرَى يَا بَنِي تَمِيمٍ" قَالُوا: "قَدْ بَشَّرْتَنَا فَأَعْطِنَا". قَالَ: "اقْبَلُوا الْبُشْرَى يَا أَهْلَ الْيَمَنِ" قَالُوا: قَدْ بَشَّرْتَنَا فَاقْضِ لَنَا عَلَى هَذَا الأَمْرِ كَيْفَ كَانَ؟ فَقَالَ: "كَانَ اللَّهُ عَلَى الْعَرْشِ، وَكَانَ قَبْلَ كُلِّ شَيْءٍ وَكَتَبَ فِي اللَّوْحِ كُلَّ شَيْءٍ يَكُونُ"

"The Messenger of Allah ﷺ said: 'O Bani Tamim! accept the glad tidings.' They said, 'You have given us glad tidings, now give us something.' He said, 'O people of Yemen! Accept the good tidings, they said "you've given us glad tidings, so clarify for us regarding this matter, how was it? He said, 'Allah was above his throne before anything; He wrote in the tablet everything that shall occur.'"

This is an authentic hadith, and Al-Bukhari has recorded it in multiple places in his Sahih. [29]

NARRATION 41

Thabit al-Bunani said:

[29] I say, the author (may Allah have mercy on him) combined in his citation of this hadith both: Explicitly affirming its authenticity And attributing it to Al-Bukhari in his Sahih. Yet, his usual practice was to indicate authenticity by attributing it to the Two Sheikhs (Al-Bukhari and Muslim) or one of them (as has been mentioned before and will come again). The methodology of this Imam indicates the permissibility of this combined approach, which we have followed in some of our own hadith citations. However, some biased Hanafi fanatics (driven by hatred) objected to this and accused me of things I never even imagined! I have already explained this and sufficiently refuted their objections in the introduction to my verification of Sharh al-ʿAqidah al-Tahawiyyah (4th edition, published by al-Maktab al-Islami). Refer to it, for it is important.

كان داود عليه السلام يطيل الصلاة ثم يركع ثم يرفع رأسه إلى السماء ثم يقول: "إليك رفعت رأسي يا عامر السماء، نظر العبيد إلى أربابها يا ساكن السماء

"Dawud (peace be upon him) used to prolong his prayer, then he would bow, then raise his head toward the sky and say: 'To You I have raised my head, O Inhabitant of the heaven! The gaze of the servants is directed to their masters, O resident of the heaven!'"

Its chain of narration is sound. [30]

Know that Allah (Exalted is He) has informed us and He is the most truthful in speech, that the throne of Bilqis was "a great throne," as He said:

وَلَهَا عَرْشٌ عَظِيمٌ

"She had a great throne." [27:23]

Then He concluded the ayah with:

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ

"There is no god ˹worthy of worship in truth˺ except Him, the Rabb of the great Throne." [27:26]

So, her throne was great in relation to her, yet we have no full knowledge of its details, size, or nature. Still, one of the subjects of Sulayman (peace be upon him) brought it before his eyes in the blink of an eye. Exalted is Allah, the Greatest!

[30] I say, It was reported by Imam Al-Lalaka'i in "Al-Sunnah" (1/92/2), and from him by Ibn Qudamah Al-Maqdisi in his treatise "Ithbat Sifat Al-'Uluw li-Allah Ta'ala" (Q 162/1). The author cited it through Ibn Qudamah's chain, but there was an omission in the chain of transmission of the original work, which is to be supplemented from [the version of] Ibn Qudamah. The author authenticated it from Thabit Al-Bunani in his "Al-Arba'in" (178/1).

So who denies the karamaat (miracles) of the awliya' (pious friends of Allah) except an ignorant person? Is there a miracle greater than this? It is said he called upon Allah's Greatest Name, and by it, the throne arrived instantly from Yemen to Syria. It is nothing but pure belief and certainty, the mind has no say here. We believe and affirm it. If such a small, man-made object could be brought over such a vast distance by a human with Allah's permission then what do you think of what Allah has prepared in Paradise for His believing servants?

Where every couch is the length and width of a journey of a month or more, made of solid white pearl or red ruby where one span of it is more precious than the whole dominion of this world.

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

"So Blessed is Allah, the Best of Creators." [23: 14]

We believe in the unseen, by Allah, and we are certain of what the Truthful Messenger has told us. In Paradise, without doubt, there are things no eye has ever seen, no ear has ever heard and never occurred to the heart of any human.

So what then do you think of the Great Throne, which the Most High, the Most Great has made for Himself? In its loftiness, its vastness, its pillars, its nature, its bearers, and the encircling angels who surround it, in its beauty, splendour and worth? It is reported to be of red ruby, and perhaps its area spans five hundred thousand years' journey. [31]

[31] I say, we believe in the Throne of the Most Merciful (Exalted is He) and we describe it only with what is confirmed in the Qur'an and Sunnah. I wish the author (may Allah have mercy on him) had stopped there and not added descriptions based on speculation or guessing the unseen, especially since he later quotes Wahb ibn Munabbih (in the original work), who said: "The Throne is a journey of fifty thousand

There is no god in truth except Him, the Most Forbearing, Most Generous. There is no god in truth except Him, Rabb of the Mighty Throne. There is no god in truth except Allah, Rabb of the seven heavens and the noble Throne. All praise is due to Allah, Rabb of all the worlds. Glory is to Allah and praise is to Him, by the multitude of his creation, by His Pleasure, by the weight of His Throne, in accordance with His Good Pleasure, equal to the ink that may be used in recording the words.

Our thoughts get confused, our minds can't grasp it, and our tongues can't even describe some of His creations, so how great must Allah be? He is far greater and higher than all.

آمَنَّا بِاللَّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ

{We believe in Allah, so bear witness that we are Muslims.} (3:52)

Woe to those with confused intellects, negating hearts, and denying souls!

﴿ وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۚ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴾

> **"They have not honored Allah as He deserves, while the entire earth will be in His grip on the Day of Resurrection, and the heavens will be folded in His Right Hand. Glorified and Exalted is He above what they associate (with Him)." (39: 67)**

O Allah, by Your right over us, by Your Greatest Name and Your perfect words, firmly plant faith in our hearts, and make us guides who are rightly guided. How excellent is that the heavens and the earth compared to the Kursi are like a ring in a desert, and the Kursi

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years," saying "fifty" and not "five hundred"! In any case, this is from the Isra'iliyyat (Israelite traditions), and there is no benefit in mentioning them except as a cautionary note. For this reason, I have omitted it from this abridged version.

compared with the Great Throne is like a ring in a desert. [32] Listen, reflect on what is said to you, and ponder what is conveyed to you. Take refuge in faith in the unseen, for narration is not like witnessing. And Allah said:

﴿ الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا ﴾

{Those ˹angels˺ who carry the Throne and those around it glorify the praises of their Rabb, have faith in Him, and seek forgiveness for those who believe.} (40:7)

And he said:

{وَتَرَى الْمَلَائِكَةَ حَافِّينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ}

{And he says: You will see the angels all around the Throne, glorifying the praises of their Rabb.} (39:75)

And he said:

{وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ، يَوْمَئِذٍ تُعْرَضُونَ لا تَخْفَى مِنْكُمْ خَافِيَةٌ}

{On that Day eight ˹mighty angels˺ will bear the Throne of your Rabb above them, that Day shall you be brought to Judgement, not a secret of you will be hidden.} (69:17)

And he said:

{رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ}

{Owner of High Ranks, the Owner of the Throne.} (40:15)

The Qur'an is filled with mentions of the Throne as are many reports to such an extent that it's impossible to claim that what is meant by

[32] He is referring to the hadith that has been reported through various chains, which I have discussed in detail in Silsilat al-Ahadith al-Sahihah (no. 109), and it will come in this book [Narration 105].

it is merely 'authority'. So leave off denial and argument. Arguing about the Qur'an is disbelief, it's not my words, I didn't say it, rather, the Prophet ﷺ said it.[33]

NARRATION 42

Hassan ibn ʿAtiyyah said:

حملة العرش ثمانية يتجاوبون بصوت حسن رخيم، فيقول أربعة منهم :سبحانك وبحمدك على حلمك بعد علمك ويقول أربعة :سبحانك وبحمدك على عفوك بعد قدرتك

"The bearers of the Throne are eight. They respond to each other with beautiful, soft voices. Four of them say: 'Glory and praise be to You for Your forbearance despite Your knowledge.' And the other four say: 'Glory and praise be to You for Your pardon despite Your power.'"

Its chain of narration is strong. [34]

NARRATION 43

Abu Hurayrah said that the messenger of Allah ﷺ said:

"مَنْ آمَنَ بِاللَّهِ وَرَسُولِهِ، وَأَقَامَ الصَّلاةَ، وَصَامَ رَمَضَانَ، كَانَ حَقًّا عَلَى اللَّهِ أَنْ يدخله الجنة، جاهد في سبيل الله، أو جلس في أرضه التي ولد فيها" قالوا: يا رسول الله: أفلا نبشر الناس بذلك؟ قال: "إن في

[33] The author, may Allah have mercy on him, firmly stated that the Prophet ﷺ said it and rightly so, as it is authentically established through multiple chains and has been declared sound by many scholars, as previously noted under [footnote] number '1'.

[34] The author mentioned it through the chain of al-Walid ibn Yazid al-ʿUdhri who said: al-Awzaʿi narrated to us from him. This is a strong chain, as he stated. He was also followed by Rawwad ibn al-Jarrah who narrated it from al-Awzaʿi with the same wording. It was recorded by Abu al-Shaykh in his book 'al-ʿAzamah' (Q 88/1, Maktabah islami print).

الْجَنَّةَ مِائَةُ دَرَجَةٍ أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِهِ، بَيْنَ الدَّرَجَتَيْنِ كَمَا بَيْنَ السماء والأرض، إذا سألتم الله عز وجل فسألوه الفردوس فإنه في وسط الجنة وأعلا الْجَنَّةِ وَفَوْقَهُ عَرْشُ الرَّحْمَنِ، وَمِنْهُ تُفَجَّرُ أَنْهَارُ الْجَنَّةِ"

"Whoever believes in Allah and His Messenger, establishes the prayer, and fasts Ramadan, it is a right upon Allah to admit him into Paradise, whether he fights in the cause of Allah or remains in the land where he was born." [The companions] said, "O Messenger of Allah, should we not give the people glad tidings of this?" He said, "Indeed, there are one hundred levels in Paradise which Allah has prepared for those who strive in His cause. The distance between each two levels is like the distance between the heaven and the earth. So when you ask Allah, ask Him for Al-Firdaus, for it is the center and highest part of Paradise. Above it is the Throne of the Most Merciful, and from it the rivers of Paradise Spring forth."

Narrated by al-Bukhari.

Al-Bukhari said at the end of his Sahih, in the chapter entitled "The Statement of Allah, the Exalted: 'And His Throne was upon the water' and 'He is the Rabb of the Great Throne'' then he said: And Mujahid said: "Istawa means ''Alaa" (rose) over the Throne." [35]

[35] Al-Firyabi [Sheikh of al-Bukhari] transmitted it with an authentic chain from Mujahid. I say, this refutes some modern writers who mislead people by claiming that the Salaf merely discussed the Ayaat of Allah's attributes without ever explaining them, as if they engaged in mindless repetition without comprehension, this fallacy was thoroughly dismantled by Sheikh al-Islam Ibn Taymiyyah (may Allah have mercy on him) in his works. Let it be unequivocally known: The Salaf did explain these Ayaat, they categorically rejected tashbih and takyeef, Their prohibition of such approaches was absolute, as evidenced later in this book through the statements of Imam Malik and others. Al-Lalaka'I corroborates this in al-Sunnah (1/91/2), narrating via the trustworthy transmitter Bishr ibn 'Umar (d. 207H): "I heard multiple Mufassireen declare regarding: {'The Most Merciful istawa over the Throne' (20:5)}: That 'It means He rose over it.'

NARRATION 44

Then he narrated with his chain from ʿImran who said:

إِنِّي عِنْدَ النبي صلى الله عليه وسلم وجاءه قَوْمٌ مِنْ بَنِي تَمِيمٍ فَقَالَ: "اقْبَلُوا الْبُشْرَى يَا بَنِي تَمِيمٍ" . قالوا: بشرتنا فأعطنا. فدخل ناس مِنْ أَهْلِ الْيَمَنِ فَقَالَ: "اقْبَلُوا الْبُشْرَى يَا أَهْلَ الْيَمَنِ إِذْ لَمْ يَقْبَلْهَا بَنُو تَمِيمٍ" قَالُوا: قَبِلْنَا جِئْنَاكَ لِنَتَفَقَّهَ فِي الدِّينِ، وَلِنَسْأَلَكَ عَنْ أَوَّلِ هَذَا الأَمْرِ مَا كَانَ؟ قَالَ: "كَانَ اللَّهُ وَلَمْ يَكُنْ شَيْءٌ قَبْلَهُ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَخَلَقَ السَّمَوَاتِ وَالأَرْضَ، وَكَتَبَ فِي الذِّكْرِ كُلَّ شَيْءٍ" ثُمَّ أَتَانِي رَجُلٌ فَقَالَ: يَا عِمْرَانُ أَدْرِكْ نَاقَتَكَ فَقَدْ ذَهَبَتْ، فَانْطَلَقْتُ أَطْلُبُهَا، فَإِذَا السَّرَابُ يَنْقَطِعُ دُونَهَا، وَايْمُ اللَّهِ لَوَدِدْتُ أَنَّهَا ذَهَبَتْ وَلَمْ أَقُمْ

"I was with the Prophet ﷺ when a group from Bani Tamim came to him. So he said: "Receive the glad tidings, O Banu Tamim!" They replied: "You have given us glad tidings, so now give us." Then some people from the people of Yemen entered, so he said: "Receive the glad tidings, O people of Yemen, since Banu Tamim did not accept it." They said: "We accept. We came to you to gain understanding in the religion and to ask you about the beginning of this matter, what was there [at the beginning]?" He said: "Allah was, and there was nothing before Him. And His Throne was upon the water. Then He created the heavens and the earth and wrote everything in the Book (i.e. the Preserved Tablet)." Then a man came to me and said: "O ʿImran, go and catch your camel, for it has gone off!" So I went out looking for it, and there was a mirage cutting off my view before reaching it. By Allah, I wished that it had gone and I had not gotten up [from that gathering]."

I am compiling textual evidence on this matter to decisively silence opposition. Have you not heard the saying: "Nothing can be accepted as sound in the mind if the daytime itself needs proof".

NARRATION 45

On the authority of Ibn 'Abbas who said:

الْكُرْسِيُّ مَوْضِعُ الْقَدَمَيْنِ، وَالْعَرْشُ لا يُقَدِّرُ أحد قدره

"The Kursi is the place of the two Feet, while the 'Arsh, none can comprehend its true size."

Its narrators are trustworthy. [36]

NARRATION 46

Narrated by Qays he said, when ʿUmar (may Allah be pleased with him) arrived in Syria, the people came out to greet him while he was riding his camel. They suggested that he should ride a fine horse so that the prominent people would meet him in a manner befitting his position. Umar (may Allah be pleased with him) replied:

ألا أريكم ههنا، إنما الأمر من ههنا، فأشار بِيَدِهِ إِلَى السَّمَاءِ.

"Shall I not show you something right here? Verily, the command [of all matters] comes from here!' and he pointed with his hand toward the sky."

[36] Authentic and Mawquf, It was narrated by Ibn Khuzaymah in At-Tawhid (p. 71–72), al-Darimi in Ar-Radd 'ala al-Mareesi (p. 71, 73–74), Abu Jaʿfar Ibn Abi Shaybah in al-ʿArsh (2/114), and ʿAbdullah ibn Ahmad in as-Sunnah (p. 71), from Sufyan, from ʿAmmar al-Duhni, from Muslim al-Bateen, from Saʿid ibn Jubayr, from him (i.e., Ibn ʿAbbas). I say: This chain is authentic; all of its narrators are trustworthy. Yusuf ibn Abi Ishaq also narrated it from ʿAmmar al-Duhni. It was recorded by Abu Shaykh in al-ʿAzamah (1/33), and he also reported a supporting narration (1/36/21) from Abu Dharr as a marfuʿ (Prophetic) report.

Its chain of narration is as clear as the sun.[37]

NARRATION 47

Narrated by ʿAbdur-Rahman ibn Ghanm that I heard ʿUmar ibn al-Khattab (may Allah be pleased with him) say:

ويل لديان الأرض من ديان السَّمَاءِ يَوْمَ يَلْقَوْنَهُ، إِلا مَنْ أَمَرَ بِالْعَدْلِ، فَقَضَى بِالْحَقِّ، وَلَمْ يَقْضِ عَلَى هَوًى، وَلا عَلَى قرابة، ولا على رغبة ولا رهب، وَجَعَلَ كِتَابَ اللَّهِ مِرْآةً بَيْنَ عينيه

"Woe to the judges of the earth from the Judge of the heaven on the Day they meet Him, except for the one who enjoins justice, rules with the truth, and does not judge based on personal desires, kinship, or worldly interests. He should make the Book of Allah a mirror placed between his eyes."

Ibn Ghanm said: "I narrated this to ʿUthman, Muʿawiyah, Yazid, and ʿAbd al-Malik." Narrated by Samwayh in his book al-Fawaʾid. [38]

[37] I say, al-Darimi narrated it (p105) and in ar-Rad 'ala al-Jahmiyyah (p26)... The chain is authentic according to the conditions of the two Shaykhs.

[38] I say, the author narrated it with his chain from him. It was also narrated concisely by al-Darimi (p. 104). Both their chains are authentic, and the narrators are trustworthy provided that Saʿid ibn ʿAbd al-ʿAziz at-Tanukhi narrated it before his memory worsened. This is the more likely view in my opinion, because the one who narrated it from him is Abu Mus-hir, even though he is the one who informed us of Saʿid's memory decline. So it is highly likely that he did not narrate from him in that state especially given how highly he regarded him. Abu Hatim said: "Abu Mus-hir used to prefer Saʿid ibn ʿAbd al-ʿAziz over al-Awzaʿi." It is obvious that such preference would only have been based on what he narrated before the memory decline. Thus, it is most likely that his narration from him also occurred in that state. And Allah knows best.

NARRATION 48

Ibn Masʿud (may Allah be pleased with him) said:

الْعَرْشُ فَوْقَ الْمَاءِ وَاللَّهُ فَوْقَ الْعَرْشِ لا يَخْفَى عَلَيْهِ شَيْءٌ مِنْ أَعْمَالِكُمْ

"The Throne is above the water, and Allah is above the Throne. None of your deeds are hidden from Him."

Narrated by ʿAbdullah, the son of Imam Ahmad, in his book As-Sunnah. It was also reported by Abu Bakr ibn al-Mundhir, Abu Ahmad al-ʿAssaal, Abu al-Qasim al-Tabarani, Abu Shaykh, Abu al-Qasim al-Lalaka'i, Abuʿ Umar at-Talamanki, Abu Bakr al-Bayhaqi,[39] and Abu ʿUmar ibn ʿAbd al-Barr in their books. And its chain of narration is authentic.

NARRATION 49

Abu Ahmad al-'Assaal narrated with an authentic chain from Ibn Masʿud (may Allah be pleased with him) that he said:

من قال سبحان الله والحمد لله والله أكبر، تلقاهن ملك فعرج بهن إلى الله عز وجل فلا يمر بملأ من الملائكة إلا استغفروا لقائلهن حتى يجيي بهن وجه الرحمن عز وجل

"Whoever says 'Subhan Allah, Alhamdulillah, and Allahu Akbar,' an angel takes them and ascends with them to Allah, the Mighty and Majestic. He does not pass by any group of angels except that they

[39] I say, This is found in 'Al-Asma' wa al-Sifat' (p. 401). It was also narrated by Ibn Khuzaymah (p. 70), al-Darimi (p. 105), Abu Shaykh in 'Al-'Azama' (p. 34/2), al-Lalakaʾiin 'Sharh Usul Iʿtiqad Ahl al-Sunnah' (1/91/2), and Sunayd ibn Dawud with an authentic chain, as Ibn al-Qayyim mentioned in {Juyush} (p. 100). And their chain of narration is good.

ask forgiveness for the one who said them, until they bring them before Allah, the Most Merciful."

NARRATION 50

Ibn Masʿud (may Allah be pleased with him) said:

إن العبد لَيَهِمُّ بِالأَمْرِ مِنَ التِّجَارَةِ وَالإِمَارَةِ حتى إذا تيسر له نظر اللَّهُ إِلَيْهِ مِنْ فَوْقِ سَبْعِ سَمَوَاتٍ فَيَقُولُ لِلْمَلائِكَةِ: اصْرِفُوهُ عَنْهُ فإنه إن يسرته له أدخلته النار

"A servant may desire something, like trade or leadership, until it becomes attainable for him. At that moment, Allah looks upon him from above the seven heavens and says to the angels: 'Divert him from it, for if I grant it to him, I will surely enter him into the Fire."

This narration was reported by al-Lalakaʾi with a strong chain of narration. [40]

NARRATION 51

Ibn Masʿud (may Allah be pleased with him) said:

إن الله تعالى يبرز لأهل جنته في كل جمعة في كثيب من كافور أبيض فيحدث لهم من الكرامة ما لم يروا مثله، ويكونون في الدنو منه كمسارعتهم إلى الجمع

"Indeed, Allah (the Blessed and Exalted) will present Himself to the people of His Paradise every Friday in a thick cloud of white camphor, and He will bestow upon them honour that they have never seen

[40] It was reported by al-Lalakaʾi in 'as-Sunnah' (p. 65) with a weak chain, as indicated by the author, and from this route, the author has included it.

before. They will draw closer to Him, just as they rush to the Friday prayers."

This narration was reported by Ibn Battah in al-Ibanah al-Kubrah with a good chain of narration.

NARRATION 52

'Aishah (may Allah be pleased with her) said:

وَايْمُ اللَّهِ إِنِّي لأَخْشَى لَوْ كنت أحب قتله لقتلت -يعني عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ- وَلَكِنَّ عِلْمَ اللَّهِ فَوْقَ عَرْشِهِ أَنِّي لم أحب قتله

"By Allah, I fear that had I wanted to kill him (meaning ʿUthman, May Allah be pleased with him), I would have been killed. But Allah knows above His Throne that I did not want to kill him."[41]

NARRATION 53

Mujahid said, ʿAbdullah ibn ʿUmar said:

خَلَقَ اللَّهُ أَرْبَعَةَ أَشْيَاءَ بِيَدِهِ: الْعَرْشَ وَالْقَلَمَ وَآدَمَ وَجَنَّةَ عَدْنٍ, ثُمَّ قَالَ لِسَائِرِ الْخَلْقِ: كُنْ, فَكَانَ

"Allah created four things with His Hands: the Throne, the Pen, Adam, and the Garden of Eden. Then He said to the rest of creation, 'Be!' and it was."

[41] I say, it was narrated by al-Darimi in 'al-Radd ʿala al-Jahmiyyah', p. 27, and its chain of narration is authentic.

Its chain is good. [42]

NARRATION 54

Some of the Companions of the Prophet (ﷺ) said regarding the ayah: {Then He rose over the heaven} (7:54):

إِنَّ اللَّهَ تَعَالَى كَانَ عَرْشُهُ عَلَى الْمَاءِ وَلَمْ يَخْلُقْ شَيْئًا قَبْلَ الْمَاءِ, فَلَمَّا أَرَادَ أَنْ يَخْلُقَ الْخَلْقَ أَخْرَجَ مِنَ الْمَاءِ دُخَانًا فَارْتَفَعَ, ثُمَّ" أَيْبَسَ "الْمَاءَ فَجَعَلَهُ أَرْضًا, ثُمَّ فَتَقَهَا فَجَعَلَهَا سَبْعَ أَرْضِينَ, إِلَى أَنْ قال: فلما فرغ الله عز وجل مِنْ خَلْقِ مَا أَحَبَّ اسْتَوَى عَلَى الْعَرْشِ

"Indeed, the Throne of Allah (the Exalted) was upon the water, and He did not create anything before the water. When He intended to create the creation, He brought forth smoke from the water, and it rose up. Then He dried up the water and made it into land. Then He split it apart and made it into seven earths". Until he said: **"When Allah (the Almighty) completed creating what He willed, He rose over the Throne."**

Reported by Ibn Jarir al-Tabari in his Tafsir and al-Bayhaqi in al-Asmaʾ was-Sifaat. [43]

NARRATION 55

The hadith of Abu Hurayrah (may Allah be pleased with him), from the Prophet ﷺ, who said:

[42] It was narrated by ad-Darimi (p. 35, 90), Abu Shaykh in 'al-ʿAzamah' (2/35 and 2/209), and al-Lalakaʾi (1/97/1) with an authentic chain of narration according to the conditions of Muslim.

[43] I say, its chain of narration is good. It is found in al-Bayhaqi (p. 379–380) and also narrated by Ibn Khuzaymah (p. 243).

سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لا ظِلَّ إِلا ظِلُّهُ: إِمَامٌ عَادِلٌ

"Seven people will be shaded by Allah in His shade on the Day when there is no shade but His: a just leader"

And he continued with the rest of the hadith. It is narrated by al-Bukhari.

NARRATION 56

The hadith of Abu Hurayrah, attributed to the Prophet ﷺ that Indeed, Allah the Exalted says:

أَيْنَ "الْمُتَحَابُونَ بِجَلَالِي؟ الْيَوْمَ أُظِلُّهُمْ فِي ظِلِّ عَرْشِي، يَوْمَ لا ظِلَّ إِلا ظِلِّي

"'Where are those who loved one another for My glory? Today, I will shade them under the shade of My Throne, on a day when there is no shade but My shade." [44]

And indeed, there are many Ahadith about the shade of the Throne so many that they reach the level of tawatur (mass transmission).

NARRATION 57

The hadith of al-ʿIrbad ibn Sariyah, from the Prophet ﷺ who said:

[44] It's a sahih hadith, it was recorded by Ahmad (2/338, 370, 523) through the route of Fulayh, from ʿAbd Allah ibn ʿAbd al-Rahman ibn Maʿmar Abu Tuwalah, from Saʿid ibn Yasar, from Abu Hurayrah with this narration. And it is through this chain the author cited it in the original work, but he went too far off track, since Malik narrated it in 'al-Muwattaʾ' (2/952/13) from Ibn Maʿmar. And Malik is more reliable than a hundred men like Fulayh. That's why Muslim included it in his 'Sahih' (8/12), as did Ahmad (2/237, 535) and al-Darimi (p. 371 – Indian print)

يَقُولُ اللَّهُ عَزَّ وَجَلَّ: الْمُتَحَابُونَ بِجَلَالِي فِي ظِلِّ عَرْشِي يَوْمَ لا ظِلَّ إِلا ظِلِّي

"Allah (the Mighty and Majestic) says: Those who love one another for My Majesty will be under the shade of My Throne on the Day when there is no shade except My shade."

Its chain of narration is Hasan. [45]

NARRATION 58

The hadith of Ibn Masʿud regarding the ayah, {Rather, they are alive with their Rabb, receiving provision} [3: 169]:

أما إنا قد سألنا عن ذلك، فقالوا: أرواحهم في أجواف طير خضر تسرح في الجنة في أيها شاءت، ثم تأوي إلى قناديل معلقة بالعرش، فبينما هم كذلك إذ طلع عليهم ربك إطلاعة فقال: سلوني ما شئتم

"Indeed, we asked about that, and they (i.e. the Salaf)] said: Their souls are in the bodies of green birds that roam freely in Paradise wherever they wish, then return to lanterns hanging beneath the Throne. While they are in that state, their Rabb appears to them and says: Ask Me for whatever you wish."

Narrated by Muslim, al-Tirmidhi, and al-Qazwini.

NARRATION 59

The hadith of Jabir who said:

لَمَّا رَجَعَتْ مُهَاجِرَاتُ الْبَحْرِ إِلَى رَسُولِ اللَّهِ صَلَّى الله عليه وسلم قال: "ألا تحدثون بِأَعْجَبِ شَيْءٍ رَأَيْتُمْ بِأَرْضِ الْحَبَشَةِ؟" فَقَالَ فِتْيَةٌ مِنْهُمْ يَا رَسُولَ اللَّهِ بَيْنَا نَحْنُ جُلُوسٌ إِذْ مَرَّتْ عَلَيْنَا عَجُوزٌ مِنْ عَجَائِزِهِمْ تَحْمِلُ

[45] It was recorded by Ahmad (4/128), and al-Mundhiri said in 'al-Targhib' (4/48): "With a good chain of narration."

قُلَّةً مِنْ مَاءٍ فَمَرَّتْ بِفَتًى مِنْهُمْ فَجَعَلَ إِحْدَى يَدَيْهِ بَيْنَ كَتِفَيْهَا ثُمَّ دَفَعَهَا عَلَى رُكْبَتَيْهَا فَانْكَسَرَتْ قُلَّتُهَا فَلَمَّا ارْتَفَعَتِ التفتت فَقَالَتْ سَوْفَ تَعْلَمُ يَا غُدَرُ إِذَا وَضَعَ اللَّهُ الْكُرْسِيَّ وَجَمَعَ الأَوَّلِينَ وَالآخِرِينَ وَتَكَلَّمَتِ الأَيْدِي وَالأَرْجُلُ بِمَا كَانُوا يَكْسِبُونَ أَتَعْلَمِ أَمْرِي وَأَمْرَكَ عِنْدَهُ غَدًا فَقَالَ رسول الله صلى الله عليه وَسَلَّمَ: "صَدَقَتْ, كَيْفَ يُقَدِّسُ اللَّهُ قَوْمًا لا يُؤْخَذُ لِضَعِيفِهِمْ مِنْ قَوِيهِم؟

"When the emigrants returned to the Messenger of Allah ﷺ he asked: 'Would you not mention the most amazing thing you saw in the land of Ethiopia?' Some of them replied: 'O Messenger of Allah, while we were sitting, an old woman passed by us carrying a pitcher of water. One of the young boys placed one hand between her shoulders, then pushed her onto her knees, causing her pitcher to break. When she stood up, she turned and said: 'You will know O traitor, when Allah sets His kursi and gathers the past and the future generations, and when the hands and feet speak of what they had done. You will know my matter and yours tomorrow.' The Prophet (ﷺ) said: 'She spoke the truth. How can Allah bless a people who don't protect the weak from the strong?'

Its chain of narration is good. [46]

[46] This is what he said, if he means that the chain is good when supported by other narrations (salih li-ghayrihi), then it is acceptable. Otherwise, he has narrated it through the chain: Muslim ibn Khalid → Ibn Khuthaym → Abu az-Zubayr → [Jabir]. I say: This chain is weak due to two defects: The first issue is the 'An'anah by Abu az-Zubayr, for he was known to be a mudallis. The author himself has mentioned this in 'Al-Mizan'. The other issue is the weakness of Muslim ibn Khalid al-Zanji, the author also documented his biography and reported the scholars' statements about him, with most weakening him due to his errors. Then he cited narrations from him and concluded the entry by saying: "With these hadiths and similar ones, the strength of a man is rejected, and is weakened." And through this chain, Ibn Hibban narrated it in 'Sahih Ibn Hibban' (2584). However, Muslim ibn Khalid was not the sole narrator of this hadith. As Ibn Majah (4010) records: 'Saʿid ibn Suwayd narrated to us → Yahya ibn Sulaym → ʿAbdullah ibn ʿUthman ibn Khuthaym.' Both Yahya and Saʿid have some weakness, but they are acceptable for supporting narrations (mutabaʿat). The marfuʿ form of the hadith is further supported by al-Fadl ibn al-ʿAlaʾ → Ibn Khuthaym.

NARRATION 60

From ʿUbadah ibn as-Samit that the Messenger of Allah (ﷺ) said:

الْجَنَّةُ مِائَةُ دَرَجَةٍ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالأَرْضِ, وَالْفِرْدَوْسُ أَعْلاهَا دَرَجَةً وَمِنْ فَوْقِهَا الْعَرْشُ فَإِذَا سَأَلْتُمُ اللهَ فاسألوه الفردوس

"Paradise has one hundred levels, and the distance between each two levels is like the distance between the heaven and the earth. Al-Firdaws is the highest of them, and above it is the Throne. So when you ask Allah, ask Him for al-Firdaws."

Its narrators are trustworthy.[47] A similar version has already been mentioned in hadith number 43 from Abu Hurayrah, and it is more authentic.

This version was also recorded by Ibn Hibban (1554) and Al-Khatib in Tarikh Baghdad (7/396) The marfuʿ form has another chain from Jabir in Bayhaqi's 'Shuʿab al-Iman' (2/432/2), with a supporting witness (shahid) from Abu Saʿid's narration in: Mishkat al-Masabih (3004) and Al-Targhib (3/138) and Al-Hakim (3/256). This leaves only the first defect (the 'anʿana) in the story. However, this narration comes through another chain in al-Bayhaqi's Al-Asmaʾ wa-l-Sifat (p.404) Shuʿab al-Iman (2/432, Book 1) Via: ʿAtaʾ ibn al-Saʾib → Muharib ibn Dithar → Ibn Burayda → His father said: When Ja'far (may Allah be pleased with him) returned from Ethiopia, the Messenger of Allah ﷺ said to him: What is the most amazing thing you saw there? He replied, and then he mentioned it. And its chain of narration is authentic, except that 'Ata' ibn al-Sa'ib had begun to mix up [his narrations], but since he is cited as a witness the hadith remains Valid / acceptable, In sha' Allah.

[47] I say: Rather, its chain of narration is authentic, as declared by al-Hakim, and al-Dhahabi agreed with him in his Talkhis. Although there is an indication of preference for the earlier hadith of Abu Hurayrah (no. 43), the stronger view in my opinion (following the position of al-Hafiẓ) is that both narrations are authentic. I have clarified this in al-Sahihah (no. 921). This hadith has also been recorded by Ahmad and al-Tirmidhi.

NARRATION 61

Abu Hurayrah reported that a man from the Jews argued with a man from the Muslims. The Muslim said, "By Him Who chose Muhammad over all the creation! The Jew said, "By Him Who chose Musa over all creation!" At that the Muslim raised his hand and slapped the Jew. The Jew went to the Prophet and informed him of what had happened between him and the Muslim. The Prophet ﷺ said:

لا تُخَيِّرُونِي عَلَى مُوسَى، فَإِنَّ النَّاسَ يُصْعَقُونَ فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ فَإِذَا بموسى بَاطِشٌ بِجَانِبِ الْعَرْشِ، فَلا أَدْرِي أَكان مِمَّنْ صَعِقَ فَأَفَاقَ قَبْلِي، أَمْ كَانَ مِمَّنِ اسْتَثْنَى اللَّهُ عَزَّ وجل

"Do not give me superiority over Musa, for [on the Day of Resurrection] all the people will fall unconscious and I will be the first to gain consciousness, and will see Musa standing by the side of the Throne. I do not know whether Musa had also fallen unconscious and got up before me, or Allah has exempted him."

In another narration from him, with a similar wording, it states: The Prophet ﷺ became angry and said:

لا تُفَضِّلُوا بَيْنَ أَنْبِيَاءِ اللَّهِ

"Do not give superiority between the Prophets of Allah."

And in it he said:

فَإِذَا مُوسَى آخِذٌ بِالْعَرْشِ فَلا أَدْرِي أَحُوسِبَ بِصَعْقَةِ يَوْمَ الطُّورِ أَوْ بُعِثَ قبلي

"Then I will see Musa holding onto the Throne, and I do not know whether [it is because] he was struck unconscious at Mount Toor, or whether he was resurrected before me."

In another version, it is stated:

فَإِنَّهُ يُنْفَخُ فِي الصُّورِ فَيَصْعَقُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الأَرْضِ إِلا مَنْ شَاءَ اللَّهُ ثُمَّ يُنْفَخُ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ فَأَكُونُ أَوَّلَ من بعث أو في أَوَّلَ مَنْ بُعِثَ فَإِذَا مُوسَى آخِذٌ بِالْعَرْشِ فَلا أَدْرِي أَحُوسِبَ

"Then the trumpet will be blown, and all who are in the heavens and the earth will fall unconscious except those whom Allah wills. Then it will be blown again, and behold, they will be standing, looking on. I will be the first to be resurrected or among the first to be resurrected and behold, Musa is there, holding the Throne. So I do not know whether he..."

To the rest of the Hadith. This narration is agreed upon in its authenticity.

NARRATION 62

Narrated by Abu Saʿid al-Khudri that a Jew mentioned Musa and it was as if he gave him superiority over our Prophet ﷺ. So, a man from the Ansar slapped him. The Jew then went to the Prophet ﷺ and complained. The Prophet ﷺ said:

لا تُخَيِّرُوا بَيْنَ الأَنْبِيَاءِ، أَنَا أَوَّلُ مَنْ تَنْشَقُ عَنْهُ الأَرْضُ، فَإِذَا مُوسَى مُتَعَلِّقٌ بِقَائِمَةٍ مِنْ قَوَائِمِ العرش، فلا أدري أفي الصعقة الأُولَى بُعِثَ أَمْ بَعْدِي؟"

"Do not give superiority to one Prophet over another. I will be the first for whom the earth will split open, and there will be Musa clinging to one of the pillars of the Throne. I do not know whether he was raised [to life] in the first blast or after me."

Muslim narrated part of this hadith in his Sahih, with the wording:

لا تُخَيِّرُوا بَيْنَ الأنبياء

"Do not give superiority between the Prophets." [48]

NARRATION 63

Jabir reported that he heard the Messenger of Allah (ﷺ) say, regarding the funeral of Sa'd ibn Mu'adh:

اهْتَزَّ لَهَا عَرْشُ الرَّحْمَنِ

"The Throne of the Most Merciful shook due to it."

This wording is narrated by Muslim.[49] In another narration, Jabir said:

جاء جبريل إلى رسول الله صلى الله عليه وسلم فقال: "من هذا العبد الصالح الذي مات؟ فتحت له أبواب السماء وتحرك له العرش" . قال، فخرج رسول الله صلى الله عليه وسلم فإذا سعد، فجلس على قبره

"Jibril came to the Messenger of Allah (ﷺ) and asked, 'Who is this righteous servant who has passed away?' The gates of the heavens were opened for him, and the Throne was moved for him. The Messenger of Allah ﷺ went out and, it was Sa'd [who had died], he sat by his grave."

And the rest of the Hadith was mentioned. Narrated by An-Nasai.

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[48] This is what he said, and Muslim narrated it completely in his 'Sahih' (7/102) with a similar wording, but he referred within it to the hadith of Abu Hurayrah that comes just before it in his collection. Al-Bukhari also narrated it completely in two places in his Sahih (2/89 and 4/327), and Imam Ahmad recorded it as well in his 'Musnad' (3/33). It was also narrated briefly by Abu Dawud (hadith no. 468), and it is the narration of Ahmad (3/31).

[49] It is also narrated by al-Bukhari, and the same can be found in my work 'Takhrij al-Sunnah li Ibn Abi'Asim' (no. 562). The other chain of narration is found in Ahmad as well (3/327), and its chain is authentic. Additionally, it is narrated by Abu Ja'far Ibn Abi Shaybah in his work 'Al-'Arsh' (p. 113/1).

NARRATION 64

Anas reported that the Messenger of Allah (ﷺ) said, while the funeral of Sa'd was being prepared:

اهْتَزَّ لَهَا عَرْشُ الرَّحْمَنِ

"The Throne of the Most Merciful shook due to it."

This narration is authentic. [50]

NARRATION 65

Abu Sa'id reported that the Prophet (ﷺ) said:

اهْتَزَّ الْعَرْشُ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ

"The Throne shook at the death of Sa'd ibn Mu'adh."

This Hadith is authentic. [51]

NARRATION 66

Hadith of Usaid ibn Hudayr that I heard the Messenger of Allah ﷺ say:

لَقَدِ اهتز العرش لوفاة سعد

"The Throne shook at the death of Sa'd."

[50] It is narrated by Muslim and others. Takhrij al-Sunnah no. 561

[51] It is narrated by Ahmad and Ibn Sa'd. Takhrij al-Sunnah nos. 564-567.

The chain of narration is Hasan. [52]

NARRATION 67

The hadith of Rumaytha that I heard the Messenger of Allah ﷺ say and if I wished to kiss the seal from near me, I would have done so, he was saying:

اهْتَزَّ عَرْشُ الرَّحْمَنِ

"The Throne of the Most Merciful shook."

He meant by this Sa'd ibn Mu'adh. This is a good chain, as authenticated by Ibn Mandah[53]. There are also narrations on this from Sa'd ibn Abi Waqqas, Ibn 'Umar, Hudhayfah, Abu Hurayrah, Asma' bint Yazid, and Mu'ayqeeb. This narration is mutawatir, and I bear witness that the Messenger of Allah said it.

NARRATION 68

Hadith of Abu Hurayrah from the Prophet (ﷺ):

إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَزَلَ الرَّبُّ إِلَى الْعِبَادِ

"On the Day of Judgment, the Rabb will descend to His servants."

[52] This is what he said, and there is a point of concern which I have clarified in my work {Takhreej al-Sunnah} (567). Additionally, in {Al-Tawhid} by Ibn Mandah, there is a specific section dedicated to this hadith, where he compiled its various chains of narration (Q 137/1 - 138/1).

[53] Look at the previous footnote.

Narrated by Muslim. [54] The narrations about the descent of the Almighty are mutawatir. I have mentioned their chains and discussed them regarding what I will be asked about on the Day of Judgment. There is no power except with Allah, the Most High, the Great

NARRATION 69

The Hadith of Ibn Mas'ud that the Prophet said:

يجمع الله الأولين والآخرين لميقات يوم معلوم أربعين سنة، شاخصة أبصارهم إلى السماء يَنْتَظِرُونَ فَصْلَ الْقَضَاءِ، وَيَنْزِلُ اللَّهُ فِي ظلل من الغمام من الْعَرْشِ إِلَى الْكُرْسِيِّ، ثُمَّ يُنَادِي مُنَادٍ: أَيُّهَا النَّاسُ أَلَمْ تَرْضَوْا مِنْ رَبِّكُمُ الَّذِي خَلَقَكُمْ وَرَزَقَكُمْ وَأَمَرَكُمْ أَنْ تَعْبُدُوهُ وَلا تُشْرِكُوا بِهِ شَيْئًا أَنْ يُوَلِّيَ كُلَّ نَاسٍ مَا كَانَ يَتَوَلَّى وَيَعْبُدُ فِي الدُّنْيَا؟ أَلَيْسَ ذَلِكَ عَدْلا مِنْ رَبِّكُمْ؟ قَالُوا: بَلَى فَيَنْطَلِقُونَ، فَيَتَمَثَّلُ لَهُمْ أَشْبَاهُ مَا كَانُوا يَعْبُدُونَ، فَمِنْهُمْ مَنْ يَنْطَلِقُ إِلَى الشَّمْسِ، وَمِنْهُمْ مَنْ يَنْطَلِقُ إِلَى القمر، وإلى الأوثان، ويتمثل لِمَنْ كَانَ يَعْبُدُ عِيسَى شَيْطَانُ عِيسَى، وَلِمَنْ كَانَ يَعْبُدُ عُزَيْرًا شيطان عزير، ويبقى محمد وَأُمَّتُهُ، فَيَتَمَثَّلُ الرَّبُّ عَزَّ وَجَلَّ لَهُمْ فَيَأْتِيهِمْ فَيَقُولُ: مَا لَكُمْ لا تَنْطَلِقُونَ كَمَا انْطَلَقَ النَّاسُ؟ فَيَقُولُونَ: بَيْنَنَا وَبَيْنَهُ عَلامَةٌ فَإِذَا رَأَيْنَاهُ عَرَفْنَاهُ، فَيَقُولُ: مَا هِيَ؟ فَيَقُولُونَ: يَكْشِفُ عَنْ سَاقٍ. فَعِنْدَ ذَلِكَ يَكْشِفُ عَنْ سَاقِهِ فَيَخِرُّونَ، وَيَبْقَى قَوْمٌ ظُهُورُهُمْ كَصَيَاصِيِّ الْبَقَرِ يريدون السجود فلا يستطيعون ثم يقول: ارفعوا رؤوسكم، فَيُعْطِيهِمْ نُورَهُمْ عَلَى قَدْرِ أَعْمَالِهِمْ، وَالرَّبُّ عَزَّ وَجَلَّ أَمَامَهُمْ

"Allah will gather the first and the last on a known Day for forty years, their eyes staring towards the sky, awaiting the final judgment. Then Allah will descend in shades of clouds from the Throne to the Kursi. A caller will announce: 'O people! Are you not satisfied that your Rabb who created you, provided for you, and commanded you to worship Him alone, should give every people what they followed and worshipped in worldly life? Is this not justice from your Rabb?' They

[54] I say, attributing it to Muslim is a mistake, as he did not narrate it with this wording. Instead, he narrated it with a different wording through the chain mentioned by the author. This version was narrated by Al-Tirmidhi, Ibn Khuzaymah, and Al-Hakim through another chain from Abu Hurayrah, and they authenticated it.

will say: 'Yes!' Then they will proceed, and representations of what they worshipped will appear to them. Some will go to the sun, others to the moon or idols. Those who worshipped Isa will see a devil resembling Isa, those who worshipped Uzair will see a devil resembling Uzair. Only Muhammad and his ummah will remain. Then Allah will manifest Himself to them and say: 'Why don't you proceed as the others did?' They will say: 'Between us and our Rabb is a sign, when we see it, we will recognize Him.' He will ask: 'What is it?' They will say: 'The uncovering of the shin.' At that, He will uncover His shin, and they will fall prostrate. Some will remain with backs like cattle horns (i.e stiff), wanting to prostrate but unable. Then He will say: 'Raise your heads,' and will give them light according to their deeds, with Allah Almighty before them."

The chain is hasan. [55]

NARRATION 70

Sufyan Ath-Thawri and others narrated part of it from Salamah ibn Kuhayl from Abu Az-Za'ra from Ibn Mas'ud, containing:

فيتمثل الله لخلق، ثُمَّ يأْتِيهِمْ فِي صُورَتِهِ

"Allah will manifest Himself to creation, then come to them in His form."

This wording is preserved in the hadith of Abu Hurayrah and Abu

[55] It is as he said or better. He mentioned it briefly through several narrators including Abdullah ibn Ahmad, then narrated it more completely with its connected chain to Ibn Mas'ud. Abdullah ibn Ahmad narrated it completely in "As-Sunnah" (p.177), and the author said in "Al-Arba'in" (1/186): "It is an authentic hadith."

Sa'eed.[56] Abdul-Azeez ibn Al-Majishoon used to say, as reported by Ishaq ibn At-Tabba': When told "Allah is too great and majestic to be seen in such form," he replied: "O fool! Allah doesn't change from His majesty, but your eyes will be changed so you see Him as He wills."

NARRATION 71

From Abu Hurayrah that the Prophet (peace be upon him) took his hand and said:

يَا أَبَا هُرَيْرَةَ، إِنَّ اللهَ خلق السموات والأرض وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ، يَوْمَ" السَّابِعِ، وَخَلَقَ التُّرْبَةَ يَوْمَ السَّبْتِ، وَالْجِبَالَ يَوْمَ الأَحَدِ، وَالشَّجَرَ يَوْمَ الاثْنَيْنِ، وَالشَّرَّ يَوْمَ الثُّلاثَاءِ وَالنُّورَ يَوْمَ الأَرْبِعَاءِ، وَالدَّوَابَّ يَوْمَ الْخَمِيسِ، وَآدَمَ يَوْمَ الْجُمُعَةِ فِي آخِرِ سَاعَةٍ مِنَ النَّهَارِ بَعْدَ الْعَصْرِ، خَلَقَهُ مِنْ أَدِيمِ الأَرْضِ بِأَحْمَرِهَا وَأَسْوَدِهَا وَطَيِّبِهَا وَخَبِيثِهَا، مِنْ أَجْلِ ذَلِكَ جَعَلَ اللَّهُ مِنْ آدَمَ :الطيب والخبيث

"O Abu Hurayrah, Allah created the heavens and earth in six days, then rose over the Throne on the seventh day. He created the soil on Saturday, mountains on Sunday, trees on Monday, evil on Tuesday, light on Wednesday, animals on Thursday, and Adam on Friday in the last hour after Asr, creating him from earth's surface, its red, black, good and bad. Thus Allah made Adam's descendants include both good and evil."

Narrated by An-Nasa'i in his Tafsir of Surah As-Sajdah. Al-Akhdar ibn 'Ajlan narrated it and Ibn Ma'een authenticated him. Abu Hatim said: "His hadith should be recorded." Al-Azdi considered him weak, though

[56] I say, Al-Bukhari and Muslim narrated it in their Sahihs in a long narration about the vision in the Hereafter. Others like Ibn Khuzaymah in "At-Tawhid" (p.113-115) and Al-Bayhaqi in "Al-Asma" (p.291-296) also narrated it.

his hadith appears in the four Sunan collections. [57]

NARRATION 72

Jabir ibn Samurah reported:

خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: "أَلَا تَصُفُّونَ كَمَا تَصُفُّ الْمَلَائِكَةُ عِندَ رَبِّهِم؟" فَقُلْنَا: يَا رَسُولَ اللَّهِ، وَكَيْفَ تَصُفُّ الْمَلَائِكَةُ عِندَ رَبِّهَا؟ قَالَ: "يُتِمُّونَ الصُّفُوفَ الْمُقَدَّمَ وَيَتَرَاصُّونَ فِي الصَّفِّ".

"The Messenger of Allah ﷺ came out to us and said: "Will you not line up as the angels line up before their Rabb?" They asked: "O Messenger of Allah, how do the angels line up before their Rabb?" He replied: "They complete the front rows first and stand close together in line."

Narrated by Muslim.

NARRATION 73

[57] Al-Azdi's weakening of him carries no weight, as Al-Azdi himself is criticized (as is known). Moreover, Ibn Ma'een authenticated him, as did Al-Bukhari, An-Nasa'i, Ibn Hibban and Ibn Shahin (as in Tahdheeb). There's consensus on his reliability except for Abu Hatim's statement "his hadith should be recorded." Even if we consider this criticism, it's unacceptable because it's unexplained criticism that contradicts other Imams' authentication. At minimum, his hadith is hasan, as Al-Hafidh indicated by calling him "Saduq" in At-Taqreeb. The rest of the chain's narrators are all trustworthy, making the hadith's chain good. Though he wasn't alone in mentioning the creation of soil on Saturday, as Muslim and others narrated similar from Abu Hurayrah (which I included in As-Sahihah no. 1833). Some mistakenly thought this contradicts the Quranic Ayah (Surah As-Sajdah's opening), but as I explained in my commentary on Mishkaat (5735), the seven days in the hadith are different from the Quran's six days, the hadith provides additional details about earthly creation that explain further rather than contradict the Quran. This explanation preceded my finding Al-Akhdar's narration which explicitly supports this understanding. Praise be to Allah by whose grace good works are completed.

Mu'adh ibn Jabal narrated that he heard the Messenger of Allah ﷺ say:

الْمُتَحَابُونَ فِي اللَّهِ يُظِلُّهُمُ اللَّهُ فِي ظِلِّ عَرْشِهِ يَوْمَ لا ظِلَّ إِلا ظِلُّهُ

"Those who love one another for Allah's sake will be shaded by Allah under His Throne on the Day when there is no shade except His." [58]

[58] This is a sahih hadith narrated by Ahmad (5/229, 236-237), Ibn Hibban (2510), Al-Hakim (4/169-170), and Ibn Al-Mubarak in "Az-Zuhd" (715) through two authentic chains. Al-Hakim authenticated one chain according to the standards of Al-Bukhari and Muslim, and Al-Dhahabi agreed, though I have discussed some considerations in "Takhrij At-Targhib" (4/47). Important Note: One of the two chains mentioned is from Abu Idris from Mu'adh. The author cited it with the verification of its transmission by Hafiz Ibn Abd Al-Barr, and this is the preferable chain because this specific hadith was directly heard from Mu'adh, as confirmed by two chains: 1: Shu'bah from Ya'la ibn 'Ata from Al-Walid ibn Abd Ar-Rahman from Abu Idris 2: from Al-Khawlani, who said: "I sat in a gathering with twenty companions of Muhammad, peace be upon him, among whom was a handsome young man... who turned out to be Mu'adh ibn Jabal. The next day, I found him praying near a pillar. He finished his prayer, sat cross-legged, and remained silent. I said: 'I love you for the sake of Allah.' He asked: 'For Allah?' I said: 'For Allah.' He then mentioned the hadith as a Mawquf statement of Mu'adh." (Narrated by Ahmad and Al-Hakim) A third chain from Malik in "Al-Muwatta" (2/953/16) and Ibn Hibban (2510) from Abu Hazim ibn Dinar from Abu Idris Al-Khawlani, who said: "I entered the mosque of Damascus and saw a young man with shining teeth, surrounded by people who referred their disputes to him and followed his opinion. I asked who he was and was told: 'This is Mu'adh ibn Jabal.' The next day, I went early to the mosque, and I found that he had already arrived before me. I found him praying. I waited until he finished, then greeted him and said: 'By Allah, I love you for Allah's sake.' He asked: 'For Allah?'... The hadith continues similarly to the first chain, but with the wording: 'Allah Almighty said: My love is guaranteed for those who love one another for My sake, who sit together for My sake, who visit one another for My sake, and who give to one another for My sake.'" The agreement of these three trustworthy narrators in confirming that Abu Idris heard this from Mu'adh ibn Jabal makes it extremely difficult to disregard their testimony or accuse them of error. And Allah knows best.

NARRATION 74

Anas reported:

أَنَّ الرُّبَيِّعَ بِنْتَ النَّضْرِ أَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وسلم وكان ابنها الحارث ابن سُرَاقَةَ أُصِيبَ يَوْمَ بَدْرٍ فَقَالَتْ يَا رَسُولَ اللَّهِ أَخْبِرْنِي عَنْ حَارِثَةَ، فَإِنْ كَانَ فِي الْجَنَّةِ احْتَسَبْتُ وَصَبَرْتُ، وَإِنْ كَانَ لَمْ يُصِبِ الْجَنَّةَ اجْتَهَدْتُ فِي الدُّعَاءِ .فَقَالَ" :يَا أُمَّ حَارِثَةَ إِنَّهَا جِنَانٌ فِي الْجَنَّةِ، وَإِنَّ ابْنَكِ أَصَابَ الْفِرْدَوْسَ الأَعْلَى وَالْفِرْدَوْسُ ربوة الجنة وأوسطها وأفضلها، "يَعْنِي "وَفَوْقَهَا عَرْشُ الرَّحْمَنِ عَزَّ وجل

"Rubayyi' bint An-Nadr came to the Prophet, peace be upon him, after her son Harith ibn Suraqah was martyred at Badr. She said: "O Messenger of Allah, tell me about Harithah. If he is in Paradise, I will be patient and content. If not, I will strive in supplication." He replied: "O mother of Harithah, there are many gardens in Paradise, and your son has attained the highest Firdaws. Firdaws is the peak of Paradise, its center and best part," meaning "and above it is the Throne of the Most Merciful, the Almighty."" [59]

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[59] I have not found the phrase "and above it is the Throne of the Most Merciful" in any of my sources or references. The author cited it in the original work through the chain of Rawh ibn 'Ubada from Ibn Abi 'Arubah from Qatadah from Anas, without attributing it to any compilers (as was his usual practice). At-Tirmidhi (2/210) narrated it through this chain up to "and its best part" without the addition, calling it "hasan sahih." Similarly, Ahmad (3/260) narrated it through Shayban from Qatadah but considered the last phrase to be Qatadah's own comment: "Qatadah said: 'Firdaws is the peak of Paradise, its center and best part.'" Al-Bukhari also narrated it in "Al-Jihad" (2/204) without the additional phrase or attribution to Qatadah. Similarly, Aban narrated it from Qatadah (Ahmad 3/283), and Humaid said: "I heard Anas say..." (Ahmad; also Al-Bukhari in "Al-Maghazi" 3/59 and "Ar-Riqaq" 4/241). Thabit Al-Bunani also narrated it from Anas with the alternative wording mentioned in the book (Ahmad 3/124, 215, 272, 282). None of these chains include the additional phrases. I fear this may be an error by the author (may Allah have mercy on him). The phrase actually appears in the earlier hadith of Abu Hurayrah (No. 14, recorded in "As-Sahihah" 918). It later became clear that this was the author's explanatory addition ("meaning: and above it..."), but the word "meaning" was omitted in printing, causing confusion until I verified it from the manuscript. Praise be to Allah.

In another narration: "Harithah went out at Badr as an observer, not to fight, as he was a young boy. An arrow struck his neck and killed him."

NARRATION 75

From Jabir, marfu':

أُذِنَ لِي أَنْ أُحَدِّثَ عَنْ مَلَكٍ مِنْ حَمَلَةِ الْعَرْشِ، مَا بَيْنَ شَحْمَةِ أُذُنِهِ إِلَى عَاتِقِهِ مَسِيرَةُ سَبْعِ مائة سنة

"I have been permitted to tell you about an angel among the Throne-bearers: the distance from his earlobe to his shoulder is seven hundred years' journey."

Its chain is Sahih [60]

NARRATION 76

Abu Hurayrah reported that the Prophet, peace be upon him, said:

يَمِينُ اللَّهِ مَلأى لا يَغِيضُهَا نَفَقَةُ اللَّيْلِ وَالنَّهَارِ، أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَوَاتِ وَالأَرْضَ؟ فَإِنَّهُ لَمْ يَنْقُصْ مَا فِي يَمِينِهِ، وَعَرْشُهُ عَلَى الماء، وبيده الأخرى القبض والميزان يَخْفِضُ وَيَرْفَعُ

"The Right Hand of Allah Is full, and [Its fullness] is not affected by spending night and day. Do you see what He has spent since He created the Heavens and the Earth? Yet all that has not decreased what is in His Right Hand. His Throne is over the water and in His other is death and the balance (of Justice) and He raises and lowers (whomever He will)"

[60] It is as he said, narrated by Abu Dawud and others, and recorded in "As-Sahihah" (151).

Its authenticity is agreed upon.

NARRATION 77

Abu Hurayrah reported that the Prophet, peace be upon him, said:

إذا قضى الله الأمر في السماء ضربت الملائكة بأجنحتها خضعاناً لقوله، كأنه سلسلة على صفوان

"When Allah decrees a matter in heaven, the angels flutter their wings in submission to His words, which sounds like a chain being dragged over a rock."[61]

Narrated by Al-Bukhari

NARRATION 78

Abu Hurayrah reported that the Prophet, peace be upon him, said:

يَنْزِلُ رَبُّنَا عَزَّ وَجَلَّ كُلَّ لَيْلَةٍ إِذَا مَضَى ثُلُثُ اللَّيْلِ الأَوَّلُ فَيَقُولُ :أَنَا الْمَلِكُ مَنْ ذَا الَّذِي يَسْأَلُنِي فَأُعْطِيَهُ؟ مَنْ ذَا الَّذِي يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ مَنْ ذَا الَّذِي يَسْتَغْفِرُنِي فَأَغْفِرَ له؟ فلا يزال كذلك

"Our Rabb, the Almighty, descends every night when the first third of the night has passed and says: 'I am the King. Who will ask Me so I may give? Who will call upon Me so I may respond? Who will seek My forgiveness so I may forgive?' This continues [until dawn]."

Narrated by Ahmad with a strong chain. I have compiled the Ahadith about divine descent in a separate treatise, they are mutawatir, I affirm this conclusively.

And from the Aqeedah of the scholars of Sunnah, early and later, is that our Prophet, peace be upon him, was taken up to the

[61] I say: At-Tirmidhi also authenticated it, and it has supporting evidence from Ibn Mas'ud's hadith (both recorded in "As-Saheehah" 1293).

highest heavens near Sidratul muntaha (the Lote Tree), coming "within two bows' length or nearer." [62] It was at that time that Allah obligated upon him the five daily prayers. Then he descended and passed by Musa, who asked him about it. Upon being informed, Musa said: 'I have experienced with the people before you; your nation will not be able to bear fifty prayers. Return to your Rabb and ask Him for a reduction.'

The Ahadith of Mi'raj (some cited earlier) are lengthy and well-known. Hafiz Abdul-Ghani compiled them in two volumes. If this journey were merely a dream or spiritual experience (like mystics' claim), it would not distinguish the Prophet, peace be upon him, above other righteous believers. Allah confirms it was a physical journey: "When the Lote Tree was covered with what covered it... the sight did not swerve" (53:16-17) Ibn Abbas said: "He saw him with his

[62] This refers to what Sulayman ibn Bilal narrated from Sharik ibn 'Abdillah ibn Abi Namir, who said: I heard Anas ibn Malik narrating about the night when the Messenger of Allah (ﷺ) was taken on the Night Journey... Then he mentioned the lengthy hadith of the Isra' containing: "The Almighty, blessed and exalted, drew near and descended until He was within two bows' length or nearer, then He revealed to him what He willed..." However, this statement is among what has been criticized regarding Sharik, as it is something he alone narrated contrary to the most of the reliable narrators who reported the hadith of the Mi'raj. They did not attribute the drawing near and descending to Allah, may He be blessed and exalted. Rather, 'Aishah and Ibn Mas'ud (may Allah be pleased with them) narrated what indicates that Allah's saying: {ثُمَّ دَنَا فَتَدَلَّى، فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى} {Then he approached and came closer, until he was within two bows' length or nearer} [53:8-9] refers to Jibril (peace be upon him). Muslim (1/111) narrated from Masruq who said: I said to 'Aishah: What about Allah's saying: {Then he approached and came closer, until he was within two bows' length or nearer, then He revealed to His servant what He revealed}? She said: That was Jibril (peace and blessings of Allah be upon him). See "al-Asma' wa'l-Sifaat" by al-Bayhaqi (p. 438-441). The author (may Allah have mercy on him) had included in the original work on p.50 the aforementioned statement from the hadith of Sharik, then he cited it fully in the manuscript (Q 21/1-2). I removed it due to the criticism I mentioned about it being Munkar. The author said in the second instance: "This is Ghareeb hadith; some scholars criticized it, but it passed through and became established in the 'Sahih'." I say: This acceptance is valid only in cases where no clear flaw appears and that is not the case here. So reflect.

own eyes." [63]

Regarding whether the Prophet, peace be upon him, saw his Rabb that night: Some early scholars said he saw Allah. Others like Aisha said he did not. Some remained silent. Some said he saw Him "with his heart's eye." Ibn Khuzaymah cited Abu Dharr's hadith: "I asked: 'O Messenger of Allah, did you see your Rabb?' He replied: 'Light, how could I see Him?'" Ibn Khuzaymah deemed this Munkar. He preferred the narration from Qatadah from Abdullah ibn Shaqiq: "I told Abu Dharr: 'If I met the Messenger of Allah, peace be upon him, I would ask him.' He asked: 'What?' I said: 'Did you see your Rabb?' Abu Dharr replied: 'I did ask him, and he said: "I saw light."'"

Ibn Khuzaymah said: "Based on this, the meaning of his statement 'How could I see Him?' would be: 'Where do I see Him, and how do I see Him? I only saw light.'" I say: This explicitly negates vision, as it states "I saw only light."[64] Ibn Khuzaymah said: "Aisha denied it, while those who affirmed it had additional knowledge."[65] Al-Marruzi

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[63] It was narrated by Ahmad (1/374), al-Bukhari, al-Tirmidhi and others.

[64] When we combine this with what was previously mentioned in Hadith no. 12 - the Prophet's (peace be upon him) statement: "His veil is light; if He were to remove it, the splendors of His Face would burn everything His sight reaches", it becomes clear that there is a barrier preventing vision of Him, the Exalted, which is the veiling light. This is the meaning the Messenger of Allah (peace be upon him) pointed to in his earlier statement: "Light, how could I see Him?" as narrated by Muslim (1/111), though the more authentic wording is "I saw light" as clarified by the 'Allama Al-Mu'allimi Al-Yamani in "Ithar al-Haqq" (p. 182-183). Later I saw Ibn al-Qayyim in his work "Al-Juyush" (p. 7) quoting Sheikh al-Islam Ibn Taymiyyah explaining the meaning of the hadith in a manner similar to what I mentioned. Praise be to Allah for His guidance.

[65] This is an accepted principle in Usul al-Fiqh, but applying it here is not correct in my view, because what Ibn ʿAbbas affirmed was not explicit affirmation. And even if it were, he did not attribute it to the Prophet (peace be upon him). Therefore, it remains his own opinion, which is opposed by the opinion of ʿAʾishah, who denied the vision. Thus, the two opinions contradict each other and cancel each other out (as the Hanafis say) even though they do not apply this properly when they say it regarding Prophetic ahadith! In that case, one must return to the original principle,

reported that [Imam] Ahmad was asked: "How do you rebut Aisha's view?" He replied: "With the Prophet's own statement: 'I saw my Rabb.'"

NARRATION 79

Ibn 'Abbas reported that the Messenger of Allah (peace be upon him) said:

رَأَيْتُ رَبِّي عَزَّ وَجَلَّ

"I saw my Rabb, the Almighty."

Its chain is good. [66]

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which is negation [of the vision]. Affirmation requires a specific proof, and this is not present here. Further clarification will come soon regarding the hadith of Ibn ʿAbbas and what prevents using it as evidence. Moreover, the original principle [of negation] is supported by the hadith of Abu Dharr mentioned earlier. And Allah knows best.

[66] The author (May Allah have mercy on him) looked at the apparent chain of narration and considered it strong because he cited it through the route of Ahmad: "Aswad narrated to us, Hammad ibn Salamah narrated to us, from Qatadah, from ʿIkrimah, from Ibn ʿAbbas" and all its narrators are trustworthy and are narrators of Muslim. However, Hammad ibn Salamah, despite his high standing, his narrations from anyone other than Thabit are problematic. Therefore, Muslim only narrated from him what he reported from Thabit. For this reason, Hafiz said in al-Taqrib: "He is trustworthy and devout, and the most reliable of people in narrating from Thabit. However, he had memory loss at the end of his life". Moreover, he was contradicted by Hisham al-Dastawaʾi both in the chain of narration and in the text itself. He narrated from Qatadah, from Abu Qilabah, from Khalid al-Lajlaj, from ʿAbdullah ibn ʿAbbas, in a marfu report with the wording: 'I saw my Rabb, the Mighty and Majestic, and He said: O Muhammad, concerning what are the highest assembly disputing...' and in another narration: 'I saw my Rabb in the most beautiful form...' This was a drea, as clarified in some other narrations, which I have explained in detail in my book Takhrij al-Sunnah of Ibn AbiʿAsim (pages 388, 433, 469) refer to it. Hisham al-Dastawaʾi is more reliable than Hammad in transmitting from Qatadah, so it appears that Hammad did not preserve the isnad properly, although he preserved the text

NARRATION 80

And he said:

رَأَى مُحَمَّدٌ رَبَّهُ عَزَّ وَجَلَّ مرتين

"Muhammad saw his Rabb, the Almighty, twice." [67]

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briefly. In reality, it was a dream in which he saw his Rabb. Moreover, the hadith of Muʿadh ibn Jabal is explicit in this regard, as made explicit in Mu'adh ibn Jabal's hadith: "I got up at night, performed wudu and prayed what was decreed for me, then dozed off in my prayer place until I became heavy, and suddenly I saw my Rabb in the most beautiful form..." Narrated by Ibn Khuzaymah (p. 143) and others with a Sahih chain as I verified in the aforementioned source (388). Further confirming that the hadith is summarized is that Ibn Abi 'Asim in "al-Sunnah" (440) narrated it from Ahmad's Sheikh al-Aswad ibn 'Amir → Hammad ibn Salamah with the addition at the end: "Then he mentioned some words." This addition makes clear that the hadith has a continuation that was summarized by one of the narrators, most likely Hammad, who may not have memorized it completely and thus contented himself (in fulfilment of scholarly honestly) with pointing to it. This continuation is what appears in other versions, particularly Mu'adh ibn Jabal's hadith. Al-Bayhaqi explicitly stated that what was narrated from Ibn 'Abbas refers to a dream vision seen by the Prophet (peace be upon him), as can be seen in his "al-Asma'" (p. 447), which I quoted in "Takhrij al-Sunnah" at the aforementioned place. And Allah knows best.

[67] This is authentically established from Ibn 'Abbas but as his own statement. Ibn Khuzaymah in "al-Tawhid" (p. 131) narrated it with a sahih chain from him. Muslim also narrated it through this chain but with the wording: "He saw Him with his heart." This is another narration of Ibn Khuzaymah through a different chain from Ibn 'Abbas. Muslim also narrated it through a third chain with the wording: He said: " {The heart did not lie about what it saw. And indeed he saw him in another descent} [53:11-13] He said: He saw Him with his heart twice." Ibn Khuzaymah also narrated it briefly. I say: It cannot be said that 'Ibn 'Abbas's hadith, though mawquf, has the ruling of marfu' because such a statement is not based on personal reasoning. I say: His statement interpreting the aforementioned Ayah is the strongest evidence that this is his personal understanding and doesn't have the status of marfu', because there is an authentic contrary explanation. Lady 'Aishah (may Allah be pleased with her) said: "I was the first of this ummah to ask the Messenger of Allah (peace be upon

NARRATION 81

And from him regarding {And indeed he saw him in another descent} [53:13] He said:

دَنَا "مِنْهُ "رَبُّهُ عَزَّ وجل

"His Rabb, the Almighty, drew near (to him)."

Its chain is hasan. [68]

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him) about that, and he said: 'It was Jibril; I never saw him in his original form except those two times. I saw him descending from heaven, filling the space between heaven and earth with his tremendous size.'" Narrated by Muslim (1/110). A similar concise version is narrated from Abu Hurayrah: {And indeed he saw him in another descent} [53:13] He said: "He saw Jibril." This mawquf narration is preferable to Ibn 'Abbas's mawquf narration because it agrees with 'Aishah's marfu' hadith. Ibn Khuzaymah (pp. 133-134) narrated a supporting witness from Ibn Mas'ud as marfu' with a hasan chain.

[68] Its chain is hasan as he stated, for he narrated it in the original work (p. 82) from Yahya ibn Saʿid al-Umawi, who reported to us from Muhammad ibn ʿAmr, from Abi Salamah, from Ibn ʿAbbas. This is how it appears in all the manuscripts, including the manuscript (Q 19/2). However, the intermediary between Yahya and Muhammad ibn ʿAmr is missing from the chain, this is Saʿid ibn Aban al-Umawi, the father of Yahya. Indeed, Ibn Jarir transmitted it in his Tafsir (27/26): "Yahya ibn Saʿid al-Umawi reported to us, saying: My father reported to us, saying: Muhammad ibn ʿAmr reported to us..." This chain consists of trustworthy narrators except for Muhammad ibn ʿAmr, that is, Muhammad ibn ʿAmr ibn ʿAlqamah ibn Waqas al-Laythi, who is a disputed narrator. The settled opinion among the scholars is that he is hasan al-hadith (acceptable in narration). Hafiz pointed to this in Al-Taqrib by saying: "He is Saduq but has some errors." However, there is disagreement regarding his chain. Al-Umawi narrated it from him like this, as a mawquf narration to Ibn ʿAbbas. But Al-Fadl ibn Musa narrated from Muhammad ibn ʿAmr, who said: "Kathir ibn Hubaysh reported to us from Anas ibn Malik in a marfuʿ narration: 'While I was lying down in the mosque...'" Then he mentioned the hadith of Al-Israʾ wal-Miʿraj, in which it states: "He drew near to his Rabb and descended..." In another narration: "Your Rabb drew near and descended, so He was at a distance of two bow-lengths or nearer..." Ibn

NARRATION 82

The hadith of Anas: I heard the Messenger of Allah (ﷺ) say:

إِنِّي لأَوَّلُ النَّاسِ تَنْشَقُّ الأَرْضُ عَنْ جُمْجُمَتِي يَوْمَ الْقِيَامَةِ وَلا فَخْرَ، وآتِي بَابَ الْجَنَّةِ فَآخُذُ حَلَقَتَهُ فَيَقُولُ لِمَنْ هَذَا؟ فَأَقُولُ :أَنَا مُحَمَّدٌ، فَيَفْتَحُونَ لِي، فَأَدْخُلُ، فَأَجِدُ الْجَبَّارَ مستقبلي، فأسجد له

"I will be the first for whom the earth will split open on the Day of Resurrection and this is no boast. Then I will come to the gate of Paradise and take hold of its ring. It will be asked, 'Who is this?' I will say, 'I am Muhammad.' They will open for me, and I will enter. There, I will find the Almighty facing me, and I will prostrate to Him." [69]

Khuzaymah recorded this in Al-Tawhid (p. 139-140) with the first wording, and Ibn Jarir (27/27-28) transmitted it through Al-Nadr (that is, Ibn Shumayl) who said: "Muhammad ibn ʿAmr ibn ʿAlqamah ibn Waqas al-Laythi reported to us..." As for Kathir ibn Hubaysh (also said: Khunays), he is weak. If Muhammad ibn ʿAmr indeed memorized it from him, then this is a munkar narration because it contradicts what is firmly established from the Messenger of Allah (ﷺ) that the one who drew near was Jibril (peace be upon him). As Ibn Jarir narrated (27/27) from Masruq, who said: "I asked ʿAʾishah: 'What about His saying: "Then he drew near and descended..."?' She replied: 'That was only Jibril. He used to come to him in the form of men, but this time he came in his true form, filling the horizon of the sky.'" Its chain is sahih, and a similar version is found in Muslim, as mentioned earlier. This contradicts the mawquf narration from Ibn ʿAbbas, if it is indeed proven from him.

[69] The author cited it in the original work (p. 83) through the narration of Al-Layth, from Ibn al-Had, from ʿAmr, from him (Anas). The narrators in this portion of the chain are trustworthy and well-known. If those below them are also reliable and the chain is free of defects, then it is sahih. However, I have not yet found its chain in any primary source of the Muhaditheen. Yet, its meaning aligns with well-established hadith from Anas (previously cited as No. 12), whose chain the author strengthened. Thus, it serves as good support for this narration. I have also mentioned another supporting narration from Ibn ʿAbbas. And Allah knows best.

NARRATION 83

The hadith of Abu Hurayrah:

أُتِيَ رَسُولُ الله صلى الله عليه وسلم بِلَحْمٍ، فَرُفِعَ إِلَيْهِ الذِّرَاعُ، وَكَانَتْ تعجبه، فنهش مِنْهَا ثُمَّ قَالَ : أَنَا سَيِّدُ الناس يوم القيامة"

"Meat was brought to the Messenger of Allah (ﷺ), and the foreleg (his favourite cut) was offered to him. He took a bite, then said: 'I will be the leader of mankind on the Day of Resurrection...'"

The hadith continues until he said:

فَأَنْطَلِقُ فَآتِي تَحْتَ الْعَرْشِ فَأَقَعُ سَاجِدًا لِرَبِّي، ثُمَّ يُقَالُ :يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ، سَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْفَأَرْفَعُ رَأْسِي فَأَقُولُ :أُمَّتِي يارب أُمَّتِي، فَيُقَالُ :يَا مُحَمَّدُ أَدْخِلْ مِنْ أُمَّتِكَ مَنْ لا حِسَابَ عَلَيْهِمْ مِنَ الْبَابِ الأَيْمَنِ مِنْ أَبْوَابِ الْجَنَّةِ، وَهُمْ شُرَكَاءُ النَّاسِ فِي الأبواب

"I will proceed until I stand beneath the Throne, prostrating to my Rabb. Then it will be said, 'O Muhammad, raise your head! Ask, and you will be granted; intercede, and your intercession will be accepted.' I will raise my head and say, 'My Ummah, O Rabb! My Ummah!' It will be said, 'O Muhammad, admit those of your Ummah who will face no reckoning through the right gate of Paradise, they will share the other gates with the rest.'" [70]

Among the proofs that the Exalted Creator is above all things, above His majestic Throne without being confined to created space[71] are His

[70] Narrated by Ahmad (2/435-436), Al-Bukhari, Muslim and others.

[71] I say, reflect on this statement, for it embodies the truth that masses (out of ignorance) reject despite countless Quranic and prophetic proofs of Allah's being above the Throne. They attack the Salafis who believe in them for allegedly "confining Allah to a place", exalted is He above their falsehood! The author himself, a leading scholar, explicitly affirms Allah's transcendence beyond all spatial limitations. Their

statements:

{وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلا يَؤُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ}

"His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great." (2:255)

{وهو العلي الكبير}

"He is the Most High, the Most Great." (22:62)

{عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ}

"Knower of the unseen and the seen, the Most Great, the Exalted." (13:9)

misconception stems from assuming belief in Allah's rising necessitates Him occupying space. They argue: "This is false, and what entails falsehood is false," ignoring that place is a matter of existence, nothing exists above the Throne to constitute a "place." Allah is above His Throne without being in any place. It is surprising that those who have not yet affirmed Allah's rising above His Throne (fleeing from what they call "belief in place") have ended up falling into a greater error by affirming that Allah is truly within all places, saying: "Allah is in every place" or "Allah is in all of existence," exalted is He above such blasphemy! More astonishingly, some recognizing this implies likening Allah to creation tried to transcend him but fell into worse: complete negation, which ultimately denies Allah's very existence. They claim: "Allah is not above or below, not to the right or left, not in front or behind, not inside the creation nor outside it, not connected to it nor separate from it!" I have heard such statements repeatedly from pulpits on Friday from preachers thought to be knowledgeable and righteous by the people. To Allah we belong and to Him we return, how estranged the religion has become and how widespread ignorance is, even among those thought to be its carriers. By Allah, if the most eloquent person were asked to describe nothingness, he could do no better than these people's description of their deity! One of the Salaf, likely Imam Ibn al-Qayyim (may Allah have mercy on him), said rightly: "The anthropomorphist worships an idol, and the negator worships nothingness." All of this stems from deviating from the Sunnah and abandoning the way of the Salaf and the hadith scholars. May Allah resurrect us among them under the banner of Muhammad ﷺ.

{سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى}

"Exalt the name of your Rabb, the Most High." (87:1)

NARRATION 84

In the two Sahihs, the Prophet (Peace be upon him) prayed for a group of people, saying:

أكل طعامكم الأبرار، وأفطر عندكم الصائمون، وصلت عليكم الملائكة، وذكركم الله فيم عنده

"The righteous have eaten your food, the fasting have broken their fast with you, the angels have sent blessings upon you, and Allah has mentioned you among those with Him."[72]

Allah the Exalted said:

{إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ}

{Indeed, those who are near your Rabb are not prevented by arrogance from His worship, and they exalt Him, and to Him they prostrate.} [7:206] and He said:

[72] I say, this is an authentic hadith, but the additional phrase at the end "and Allah has mentioned you among those with Him" is not part of it, nor is it found in Sahihayn at all, as I clarified in my book Adab al-Zifaf (p. 85–86, 3rd ed., al-maktab al-islami). You will find its takhrij there with details not found elsewhere. Praise be to Allah for His guidance. I further clarify here that the mentioned addition does appear in another hadith narrated by Abu Hurayrah (May Allah be pleased with him) from the Prophet (peace be upon him) with the wording: "Whenever a group of people gather in one of the houses of Allah, reciting the Book of Allah and studying it together, tranquillity descends upon them, mercy envelops them, the angels surround them, and Allah mentions them among those with Him." This was narrated by Ahmad, Muslim, and others, and I have authenticated it in my book Sahih Abi Dawud (no. 1308). It seems the author added two ahadith into one.

{وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ}

{To Him belongs whoever is in the heavens and the earth. And those who are with Him are not prevented by arrogance from His worship} [21:19].

And in Sahih Muslim, from Abu Huraira (may Allah be pleased with him), he said: The Messenger of Allah ﷺ said: "Adam and Musa argued with each other before their Rabb", and he mentioned the rest of the hadith.[73]

NARRATION 85

Abu Musa al-Ashʿari (May Allah be pleased with him) reported:

الْكُرْسِيُّ مَوْضِعُ الْقَدَمَيْنِ وَلَهُ أَطِيطٌ كَأَطِيطِ الرَّحْلِ

"The Kursi is the place of the [divine] Feet[74], and it has a creaking sound like the creaking sound of a saddle."

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[73] I say, It has many chains of transmission; Ibn Abi ʿAsim cited a large group of them in As-Sunnah and even dedicated a special chapter to it. However, in most of them, the specific wording relevant to this context namely, his saying: "with their Rabb" does not appear. See hadith no. 156, and hadiths 137–160 in my Takhrij As-Sunnah.

[74] I say, its chain is authentic and Mawquf. Abdullah in "Al-Sunnah" (p. 71), Abu al-Shaykh in "Al-ʿAẓamah" (2/42), and Abu Jaʿfar ibn Abi Shaybah in "Al-ʿArsh" (Q 114/1-2. All its narrators are trustworthy and well-known. Al-Kawthari (known for his deviation from Ahl al-Sunnah) weakened it in his commentary on "Al-Asma' wa al-Sifat" (p. 404), claiming that in its chain is ʿAmarah ibn ʿUmayr, saying: "Al-Bukhari mentioned him in 'Al-Duʿafa'." I say, this is what he said, and it is a pure error. I do not know whether it was accidental or deliberate, for we have experienced from this man deceptive arguments resembling lies or rather, lies themselves, as clarified by the 'Allama Al-Yamani in his great refutation titled "Al-Tankil bima fi Ta'nib al-Kawthari min al-Abatil." I say this because ʿAmarah ibn ʿUmayr is unanimously agreed to be a

Narrated by al-Bayhaqi in "al-Asmaʾ wa'l-Sifat" The Ateet (creaking) is never to be considered among Allah's attributes. Rather, it is like the shaking of the ʿArsh at Saʿd ibn Muʿadh's death or the splitting of the heavens on Judgment Day. Allah is far above us attributing such to Him. Moreover, the term Ateet isn't established in authentic texts.

NARRATION 86

Hadith of Abu Dharr al-Ghifari, who said: The Messenger of Allah (ﷺ) said:

إِنَّ الآيَتَيْنِ مِنْ آخِرِ سورة البقرة أوتيتهن من تَحْتَ الْعَرْشِ لَمْ يُؤْتَهُمَا نَبِيٌّ قبلي

"Indeed, the last two Ayaat of Surah al-Baqarah were given to me from beneath the Throne. No prophet before me was given them."

Its narrators are trustworthy. [75]

NARRATION 87

The hadith of ʿUqbah ibn ʿAmir, who said: The Messenger of Allah (ﷺ) said:

من قرأ بالآيتين من آخر سورة البقرة ....فإن الله أعطانيهما من تحت العرش

"Whoever recites the last two Ayaat of Surah al-Baqarah... Indeed,

trustworthy Tabiʿi, and the two Shaykhs included his narrations in their "Sahihs." Hafiz said: "Trustworthy, reliable." Such a man cannot be unknown to someone like Al-Kawthari. He is not in "Al-Duʿafa'" of Al-Bukhari as he claimed; rather, it mentions ʿAmarah ibn Jawayn, who is matruk! O Allah, forgive us.

[75] They were narrated by Ahmad and others with two good chains, as I clarified in "Al-Sahihah" (1482).

Allah gave them to me from beneath the Throne."

Its chain is sound. [76]

NARRATION 88

The hadith of Abu Hurayrah (in marfu' form):

من أنظر معسراً، أو وضع عنه أظله الله تحت عرشه يوم لا ظل إلا ظله

"Whoever grants respite to a debtor in hardship or waives it from him, Allah will shade him under His Throne on the Day when there is no shade except His."

Its chain is sound. [77]

NARRATION 89

The narration of Ali, who said:

أول من يكسى إبراهيم قبطيتين، ثم يكسى النبي صلى الله عليه وسلم "حلة "حبرة وهو عن يمين العرش

"The first to be clothed will be Ibrahim with two garments, then the Prophet (peace be upon him) will be clothed with a robe of fine silk while he is at the right side of the Throne."

This is mawquf. [78]

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[76] Read previous footnote.

[77] Narrated by Ahmad and Al-Tirmidhi with a sahih chain, as in "Takhrij al-Targhib" (2/37).

[78] I say, its chain is sahih. It is mentioned in the original work (p. 85) from the hadith

NARRATION 90

The hadith of Abu Qatadah: I heard the Prophet say:

مَنْ ترك لغريمه أو تجاوز عنه كان في ظل العرش يوم القيامة

"Whoever forgives a debtor or waives the debt from him will be under the shade of the Throne on the Day of Judgment." [79]

NARRATION 91

The narration of ʿAmr al-Bikali[80] from ʿAbdullah ibn ʿAmr, who said:

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of Sufyan al-Thawri from ʿAmr ibn Qays from al-Minhal ibn ʿAmr from ʿAbdullah ibn al-Harith from him. Ibn al-Mubarak narrated it in "Al-Zuhd" (p. 105-106, No. 364, copy of Nuʿaym ibn al-Mubarak). Muhammad ibn ʿAbdullah ibn al-Zubayr also followed Sufyan in narrating it. It was also narrated by Abu Yaʿla in his "Musnad" (1/165-166) and Al-Bayhaqi in "Al-Asma'" (p. 395) through two other chains from Sufyan. I say: This chain is sahih according to Muslim's standards. Al-Hafiẓ mentioned in "Al-Fath" (11/332): "This narration was reported by Ibn al-Mubarak in 'Al-Zuhd' in a shortened, mawquf form, while Abu Yaʿla narrated it in a longer, marfuʿ form." I say: I did not find it in Abu Yaʿla's "Musnad" except in this shortened, mawquf form. Later, Al-Bayhaqi narrated it from Ibn ʿAbbas in a marfuʿ form with similar wording. I say, its narrators are trustworthy except for Abu Qilabah al-Raqashi (ʿAbd al-Malik ibn Muhammad). Hafiz said in "Al-Taqrib": "Saduq but made mistakes after settling in Baghdad." There is a supporting narration from Ibn Masʿud in marfuʿ form with similar wording, narrated by Ahmad (1/398). Its narrators are trustworthy and used by Muslim, except for Saʿid ibn Zayd (brother of Hammad ibn Zayd), about whom Hafiz said: "Saduq but had some errors." It is also supported by al-Saʿq ibn Hazan in Al-Darimi (2/325). These two marfuʿ narrations support the mawquf hadith, indicating it has the ruling of marfuʿ. Allah knows best. Another supporting narration comes from ʿAbdullah ibn Salam in Al-Hakim (4/568-569), authenticated by him and Al-Dhahabi.

[79] I say: Its chain is authentic. Narrated by Ahmad and others, and it appears in "Al-Targhib" (2/37).

[80] With a kasrah on the baʾ and a light kaf, referring to the tribe of Bikal (a branch of

الحرام حرام إلى العرش

"What is forbidden remains forbidden up to the Throne." (i.e., its prohibition is divinely ordained). [81]

NARRATION 92

The narration of ʿAbdullah ibn ʿAmr, who said:

العرش مطوق بحية والوحي ينزل في السلاسل

"The Throne is encircled by a snake, and revelation descends through chains." [82]

[**Translator's note:** This is a narration from the people of book, see 'Isaiah 6:1-2', the word "Seraph" in the verse refers to a serpent (poisonous snake). This is also mentioned in 20th chapter of 'Book of Enoch']

NARRATION 93

Ibn ʿAbbas said,

Himyar). This ʿAmr is most likely a Companion, kunya Abu Uthman. Al-ʿIjli and Abu Zurʿah al-Dimashqi listed him among trustworthy Tabiʿin. And Allah knows best. Ahmad (1/399) narrated another marfuʿ hadith from him via Ibn Masʿud.

[81] I say, Its chain is hasan. Hafiz mentioned this narration in the biography of Al-Bikali in "Al-Isabah," saying: "We narrated it in 'Al-Nashraniyyat.'"

[82] I say, its chain is authentic. Abu al-Shaykh narrated it in "Al-ʿAzamah" (33/1-2): Muhammad ibn al-ʿAbbas → Muhammad ibn al-Muthanna → Muʿadh ibn Hisham → my father → Qatadah → Kathir ibn Abi Kathir → Abuʿlyad (ʿAmr ibn al-Aswad) → ʿAbdullah ibn ʿAmr ibn al-ʿAs. Later, I saw it in "Al-Sunnah" (p. 150) with the same chain.

إِذَا نَزَلَ الْوَحْيُ سَمِعَتِ الْمَلائِكَةُ صَوْتًا كَصَوْتِ الحديد

"When revelation descends, the angels hear a sound like the clanging of iron."

And he mentioned the rest of the narration.[83]

NARRATION 94

Ibn ʿAbbas:

يُنَادِي مُنَادٍ بَيْنَ يَدَيِ السَّاعَةِ :أَتَتْكُمُ السَّاعَةُ- فيسمعه الأَحْيَاءُ وَالأَمْوَاتُ -ثُمَّ يَنْزِلُ اللَّهُ إلى السماء الدنيا

"A caller will announce before the Hour: 'The Hour has come!' (heard by the living and the dead) then Allah will descend to the lowest heaven."

The hadith was narrated by Ibn al-Mubarak with trustworthy narrators.[84]

NARRATION 95

The hadith of Zayd ibn Aslam:

.مَرَّ ابْنُ عُمَرَ بِرَاعٍ فَقَالَ :هَلْ من جزرة؟ فقال :ليس ها هنا رَبُّهَا، قَالَ ابْنُ عُمَرَ :تَقُولُ لَهُ :أَكَلَهَا الذِّئْبُ

[83] I say, its narrators are trustworthy. Al-Darimi (p. 14) and ʿAbdullah ibn Ahmad (p. 63) narrated it through another chain from him with reliable narrators, so it is established from him. Abu al-Shaykh also narrated it in "Al-ʿAzamah" (28/1) from Al-Mubarak in a marfuʿ form with similar wording.

[84] I say, the author cited it from Ibn al-Mubarak → Sulayman al-Taymi→ Abu Nadrah → Ibn ʿAbbas. This chain is authentic by Muslim's standards.

قَالَ فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَقَالَ :فَأَيْنَ اللَّهُ؟ فَقَالَ ابْنُ عُمَرَ :أَنَا وَاللَّهِ أَحَقُّ أَنْ أَقُولَ :أَيْنَ اللَّهُ؟ وَاشْتَرَى الرَّاعِيَ وَالْغَنَمَ .فَأَعْتَقَهُ .وأعطاه الغنم

"Ibn ʿUmar passed by a shepherd and asked, "Do you have a sheep to sell?" The shepherd replied, "Its owner isn't here." Ibn ʿUmar said, "Tell him a wolf ate it." The shepherd then raised his head to the sky and said, "Then where is Allah?" Ibn ʿUmar exclaimed, "By Allah, I am more deserving to say, 'Where is Allah?!'" He bought the shepherd and the sheep, freed him, and gave him the flock."[85]

NARRATION 96

The narration of ʿAbdullah ibn Salam:

بَدَأَ اللَّهُ خَلْقَ الأَرْضِ، فَخَلَقَ سَبْعَ أَرْضِينَ يَوْمَ الأَحَدِ وَالاثْنَيْنِ، وقدر فيها أقواتها يَوْمِ الثُّلاثَاءِ وَالأَرْبَعَاءِ وَاسْتَوَى إِلَى السَّمَاءِ فَخَلَقَهُنَّ فِي يَوْمَيْنِ

"Allah began creation with the earth, creating seven earths on Sunday and Monday. He apportioned their provisions on Tuesday and Wednesday, then rose to the heavens and created them in two days."

Its chain is authentic. [86]

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[85] The author cited it in the original through Abu Musʿab al-Zuhri→ ʿAbdullah ibn al-Harith al-Jumahi→ Zayd ibn Aslam. I say: This chain is good. Its narrators are trustworthy and used by Al-Bukhariand Muslim, except for ʿAbdullah ibn al-Harith al-Jumahi (Al-Hatibi), who is "saduq" as in "Al-Taqrib."

[86] The author said this, but Ibn Mandah narrated it in "Al-Tawhid" (Q 27/1) with a chain: Al-Hasan ibn Yusuf at-Taʾifi in Egypt informed us: Ibrahim ibn Marzuq narrated to us: ʿUthman ibn ʿUmar narrated to us. Al-ʿIraqi accused al-Taraʾifi; refer to Lisan al-Mizan.

MENTION OF WHAT HAS BEEN TRANSMITTED TO US FROM THE TABIʿIN REGARDING THE ISSUE OF ʿULUW

NARRATION 97

Kaʿb al-Ahbar said, Allah said in the Torah:

أنا الله فوق عبادي، وعرشي فوق جميع خلقي، وأنا على عرشي، أدبر أمور عبادي، لا يخفى علي شيء في السماء ولا في الأرض

"I am Allah, above My servants. My Throne is above all creation. I am upon My Throne, managing My servants' affairs. Nothing in heaven or earth is hidden from Me."

Its narrators are trustworthy.[87]

NARRATION 98

Masruq would say when narrating from ʿA'ishah:

حدثتني الصديقة بنت الصديق، حبيبة حبيب الله، المبرأة من فوق سبع سموات

"The truthful one (as-Siddiqah), daughter of the truthful one (as-Siddiq), beloved of the Beloved of Allah, the one declared innocent from above the seven heavens, narrated to me."

Its chain is authentic.

[87] The author cited it through Abu Safwan al-Umawi→ Yusuf ibn Yazid → Al-Zuhri→ Ibn al-Musayyib → Kaʿb. This chain is authentic if the link to Abu Safwan is authentic. Abu al-Shaykh narrated it in "Al-ʿAzamah" (39/2) through Nuʿaym ibn Hammad (a weak narrator), but the author's certainty in "Al-Arbaʿin fi Sifaat Rabb al-ʿAlameen" suggests Nuʿaym wasn't alone. Ibn al-Qayyim in his "Juyush" (p. 102) said: "Narrated by Abu al-Shaykh and Ibn Battah with an authentic chain," supporting this.

NARRATION 99

ʿUbayd ibn ʿUmayr said:

ينزل الرب عز وجل شطر الليل إلى السماء الدنيا فيقول :من يسألني فأعطه؟ من يستغفرني فأغفر له؟ حتى إذا كان الفجر صعد الرب عز وجل

"The Rabb (Mighty and Majestic) descends during the middle of the night to the lowest heaven and says: 'Who will ask Me so I may give him? Who will seek forgiveness from Me so I may forgive him?' Until fajr when the rabb ascends".

Narrated by ʿAbdullah ibn Imam Ahmad in "Al-Radd ʿala al-Jahmiyyah."

NARRATION 100

Shurayh ibn ʿUbayd would say:

ارتفع إليك ثغاء التسبيح، وصعد إليك وقار التقديس، سبحانك ذا الجبروت، بيدك الملك والملكوت والمفاتيح والمقادير

"The bleating of glorification ascends to You, and the solemnity of sanctification ascends to You. Glory be to You, O Possessor of Might! In Your Hand is the dominion and the realm, and the keys and decrees."

Its chain is authentic. [88]

NARRATION 101

[88] It was narrated by Abu ash-Shaykh in his book "Al-ʿAzamah" (1/19), and Ibn al-Qayyim said on page 105: "with a sahih chain of narration."

Kaʿb said:

سُبْحَانَ اللَّهِ، وَالْحَمْدُ للَّهِ، وَلا إِلَهَ إِلا اللَّهُ، وَاللَّهُ أَكْبَرُ، لَهُنَّ دَوِيٌّ حَوْلَ الْعَرْشِ كَدَوِيِّ النَّحْلِ،يُذَكِّرْنَ بِصَاحِبِهِنَّ

"The words 'Subhanallah, al-hamdulillah, la ilaha illallah, Allahu akbar': these words have a buzzing sound around the Throne like the buzzing of bees. They mention the one who said them [in the world]."

NARRATION 102

Kaʿb also said:

إن للكلام الطيب حول العرش لدويا كدوي النحل، يذكر بصاحبه

"Good words have a humming sound around the Throne like the buzzing of bees, and they mention their speaker."

Both are authentically reported from Kaʿb al-Ahbar. [89]

NARRATION 103

Abu Qilabah said that when Allah sent Adam down, He said:

"يا آدم إني مهبط معك بيتاً يطاف حوله كما يطاف حول عرشي، ويصلى عنده كما يصلى عند عرشي فلم يزل كذلك حتى كان الطوفان رفع، فكانت الأنبياء تحجه، يأتونه فلا يعرفون موضعه، حتى بوأه الله تعالى لإبراهيم عليه السلام

"O Adam, I am sending down with you a House (Kaʿbah) to be circled just as My Throne is circled, and prayers will be offered there just as

[89] Both of them were narrated by Abu Jaʿfar Ibn Abi Shaybah in his book "al-ʿArsh" (Q 162/2) with two authentic chains.

prayers are offered around My Throne, it remained in that state until the time of the Flood, when it was raised [to heaven]. The prophets would perform pilgrimage to it, coming to it without knowing its exact location until Allah showed Ibrahim (peace be upon him) its site."

This is authentically proven from Abu Qilabah, and where is the like of Abu Qilabah in virtue and nobility? He fled from being appointed as a judge in Iraq and sought refuge in Syria!

NARRATION 104

Hakim ibn Jabir said:

أخبرت أن ربكم عز وجل لم يمس بيده إلا ثلاثة أشياء :غرس الجنة بيده وخلق آدم بيده، وكتب التوراة بيده.

"I was told that your Rabb only touched three things with His Hand: He planted the Garden [of Eden] with His Hand, He created Adam with His Hand, and He wrote the Torah with His Hand." [90]

NARRATION 105

Hadith of Abu Dharr that the prophet ﷺ said:

يَا أَبَا ذَرٍّ مَا السَّمَوَاتُ عِنْدَ الْكُرْسِيِّ إِلا كَحَلَقَةٍ مُلْقَاةٍ بِأَرْضِ فَلاةٍ، وَفَضْلُ الْعَرْشِ عَلَى الْكُرْسِيِّ

[90] I say: Al-Aajurri narrated it in "Al-Shariʿah" (p. 303) with an authentic chain. ʿAbdullah narrated a similar version in "Al-Sunnah" (p. 68) without the mention of "touching" or "planting Paradise." The author also authenticated it in "Al-Arbaʿin" (Q 179/2). A full version from ʿIkrimah has a weak chain, but similar narrations exist from Khalid ibn Maʿdan and Maysarah (in Al-Darimi, p. 35) with trustworthy chains. Anas also narrated it from Kaʿb with an authentic chain, as did Al-Aajurri.

كَفَضْلِ الْفَلاةِ عَلَى الْحَلْقَةِ

"O Abu Dharr! The heavens compared to the Kursi are nothing but like a ring thrown in a vast desert, and the greatness of the Arsh over the Kursi is like the greatness of that desert over the ring."

Ibrahim [in the chain] isn't worth anything, and he was considered trustworthy by some.[91]

NARRATION 106

When Aisha was on her deathbed Ibn Abbas entered upon her and said:

"كُنْتِ أَحَبَّ نِسَاءِ رَسُولِ اللَّهِ صلى الله عليه وَسَلَّمَ وَلَمْ يَكُنْ يُحِبُّ إِلا طَيِّبًا، وَأَنْزَلَ اللَّهُ بَرَاءَتَكِ مِنْ فَوْقِ سَبْعِ سَمَوَاتٍ" .

"You were the most beloved woman to the messenger of Allah ﷺ and he doesn't love expect that which is good, and Allah declared your innocence from above the seven heavens."

Uthman al-Darimi narrated it in 'Ar-Rad Ala Bishr ibn giyath al-Marisi. (p.105).[92]

NARRATION 107

Narration of Qatadah:

[91] I say, however he wasn't alone in narrating it, and therefore I recorded it in Al-Sahiha (p109)

[92] P.105, printed by 'Ansar al-Sunnah' in Egypt. It was also recorded in 'Ar Rad ala al-Jahmiyyah', p.27–28, printed by 'Al-Maktab Al-Islami'. Its chain of narration is authentic according to the conditions of Muslim.

"قالت بنو إسرائيل: يارب أنت في السماء، ونحن في الأرض، فكيف لنا أن نعرف رضاك من غضبك؟ قال: إذا رضيت عنكم استعملت عليكم خياركم، وإذا غضبت استعملت عليكم شراركم" .

"The Bani israel said: O Rabb, you are in the heavens and we're on the earth, So how can we know your pleasure from your anger? He said "when I'm pleased, I'll have the best of you rule over you and when I'm angry I'll have the most evil of you rule over you".

This is established from Qatadah, One of the major hadith scholars [93]

NARRATION 108.

The hadith of Salim ibn Abi al-Ja'd [explaining the ayah]: "Indeed, your Rabb is ever watchful" (89:14), he said:

"وراء الصراط جسور، جسر عليه الأمانة، وجسر عليه الرحم، وجسر عليه الرب عز وجل" .

"Behind the Siraat (the Bridge over Hell) are bridges: a bridge upon which is trust, a bridge upon which is kinship ties, and a bridge upon which is the Rabb, the Mighty and Majestic."

Narrated by Al-Assaal with a Sahih chain. [94]

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[93] I say, it was recorded by Al-Darimi in the two works mentioned earlier (pages 106 and 28), and its chain of narration is hasan.

[94] I say, Al-Bayhaqi cited it in "Al-Asma'" (p. 432) from the narration of Abu Fazzarah, Salim ibn Abi Al-Ja'd. Abu Fazzarah is trustworthy, and his name is Rashid ibn Kaysan. Then Al-Bayhaqi attributed it with a full chain through his teacher, Al-Hakim (and this is found in "Al-Mustadrak" (2/523)) from Al-A'mash, from Salim ibn Abi Al-Ja'd, from Abdullah regarding it. And he said: "This statemet is Mawquf at 'Abdullah; it was said that he is Ibn Mas'ud (may Allah be pleased with him). If so, then the report is mursal (i.e. disconnected), there is a gap between him and Salim ibn Abi al-Ja'd." I say: So, it is weak as a report from Ibn Mas'ud, but Sahih from Salim. The responsibility for it lies with the author (may Allah have mercy on him), since he did not present its full chain for us to verify it. As for Al-Hakim, he said after it: "Its chain is authentic!", and the author agreed with him.

NARRATION 109

A hadith in 'Al-Hilyah' with an authentic chain[95] from Malik ibn Dinar, that he used to say:

خذوا، فيقرأ، ثم يقول: اسمعوا إلى قول الصادق من فوق عرشه" .

"Take it," then he would recite (the Qur'an), then say: **"Listen to the words of the Truthful One from above His Arsh."**

NARRATION 101

The hadith of Mujahid regarding the Ayah: {and drew him near} (19:52), he said:

بين السماء السابعة وبين العرش سبعون ألف حجاب، فما زال يقرب موسى حتى كان بينه وبينه حجاب، فلما رأى مكانه وسمع صريف القلم قال: رب أرني أنظر إليك

"Between the seven heavens and the throne is 70,000 veils. Musa didn't stop drawing closer until there was one veil between him and

[95] That is what Ibn Qayyim said in agreement with him (page 105) and there is something questionable in it, as in Al-Hilyah (2/358) through two chains from Sayyar, who narrated from Jaʿfar, who said: I heard Malik ibn Dinar regarding it. I say: Sayyar, the narrator from Jaʿfar (he is Ibn Sulayman al-Dabiʿi) and he is Ibn Hatim al-ʿAnizi, Abu Salamah al-Basri. And he is, as Hafiz said in "Al-Taqrib": "Saduq, but he has mistakes." The author also mentioned him in "Al-Mizan" and said: "Acceptable in hadith, declared trustworthy by Ibn Hibban. ʿUbayd Allah al-Qawariri said: He had no intellect; he used to be with me in the shop. He was asked: Do you accuse him [of lying]? He said: No. Al-Hakim said: Sayyar was the ascetic of his time; Ahmad ibn Hanbal narrated extensively from him. Al-Azdi said: He has munkar narrations." Added in 'Tahdhib': "Abu Ahmad al-Hakim said: There are some munkar reports in his narration. Al-ʿUqayli said: His hadiths are munkar; Ibn al-Madini declared him weak." I say: So, someone like him does not have a sound chain of narration, and perhaps the claim that it is hasan involves some leniency. However, there is no harm in that (in sha 'Allah) when it comes to reports that are not marfuʿ. And Allah knows best

Allah. So when he saw his place and heard the pen creaking, he said, "My Rabb show me yourself so I may look at you".

This is established from Mujahid, The imam of tafsir. It was reported by al-Bayhaqi in his book 'al-Asma' wa al-Sifaat'. [96]

NARRATION 111

From Sufyan he said:

كنت عند ربيعة بن أبي عبد الرحمن فسأله رجل فقال {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} كيف استوى؟ فقال: الاستواء غير مجهول والكيف غير معقول "والإيمان به واجب والسؤال عنه بدعة

"I was with Rabiʿah ibn Abi ʿAbd al-Rahman when a man asked him, regarding the ayah: {The Most Merciful rose over the Throne} [20:5], "How did He rise?" So he replied: "The rising is not unknown, the modality is beyond comprehension, belief in it is obligatory, and asking about it is an innovation".

In another authentic wording from [Sufyan] Ibn ʿUyaynah, who said:

سئل ربيعة كيف استوى؟ فقال: الاستواء غير مجهول والكيف غير معقول ومن الله الرسالة وعلى الرسول البلاغ وعلينا التصديق

"Rab'iah was asked: 'How did He rise?' He replied: 'The rising is not unknown, and the how is beyond comprehension. The message is

[96] (P. 402), it was also narrated by Abu al-Shaykh in his book 'al-'Azamah', vol. 2, p. 49 and vol. 1, p. 55 [referring to] the photocopied edition of al-Maktab al-Islami. Its chain of narration is authentic, all of its narrators are trustworthy. However, it was criticized by al-Kawthari the Jahmi in his commentary on 'al-Asma' by casting doubt upon Raoh ibn ʿUbadah (and he is trustworthy and relied upon in the two Sahih collections) and [he also casted doubt on] Shibl ibn ʿAbad, who is trustworthy and one of the narrators of al-Bukhari. When he criticized him, he merely said: 'Qadari'! So is that even a valid criticism?!"

from Allah, the delivery is upon the Messenger, and upon us is affirmation."[97]

NARRATION 112

Hamad ibn Zayd said he heard Ayyub al-Sakhtiyani say regarding the mu'tazliah:

إنما مدار القوم على أن يقولوا: ليس في السماء شيء

"The essence of the matter with these people is that they say there is nothing in the heavens."

This narration has a chain of transmission as clear as the sun in its clarity, and as firm as a pillar in its reliability, he was from the master of the people of Basra and their scholar.

NARRATION 113

The narration of Muqatil ibn Hayyan from al-Dahhak regarding the saying of Allah, the Exalted: "No three people converse privately except that He is the fourth of them..." [58: 7] He said:

هو على عرشه وعلمه معهم، وفي لفظ: هو فوق العرش وعلمه معهم ، وفي لفظ : هو فوق العرش وعلمه معهم أين ما كانوا

"He is upon His Throne, and His knowledge is with them." In another wording: **"He is above the Throne, and His knowledge is with them."**

[97] The Author narrated it on page 98 with his connected chain to Sufyan (namely, Sufyan al-Thawri), and it is authentic. It was also narrated by al-Lalaka'i in "Sharh Usul I'tiqad Ahl al-Sunnah" (1/92) through another chain from Ibn 'Uyaynah, who said: Rabi'ah was asked... etc. Shaykh al-Islam Ibn Taymiyyah said in al-Hamawiyyah (p. 80): It was narrated by al-Khallal with a chain of narrators, all of whom are trustworthy imams.

And in another wording: **"He is above the Throne, and His knowledge is with them wherever they may be."**

It was reported by Abu Ahmad al-ʿAssaal, Abu ʿAbdullah ibn Battah, and Abu ʿUmar ibn ʿAbd al-Barr with good chains of narration[98]. And Muqatil is a trustworthy and leading scholar.

NARRATION 114

From Sadaqah who said: I heard Sulayman al-Taymi say:

لو سئلت أين الله ؟ لقلت في السماء

"If I were asked: Where is Allah? I would say: In the heavens.[99]

Sulayman was from the imams of Basra in terms of his knowledge and work.

NARRATION 115

Abd al-Rahman ibn Muhammad ibn Habib ibn Abi Habib narrated from his father, from his grandfather, who said:

شهدت خالد بن عبد الله القسري و خطبهم بواسط فقال "يا أيها الناس ضحوا تقبل الله منكم فإني مضح بالجعد بن درهم فإنه زعم أن الله لم يتخذ إبراهيم خليلاو لم يكلم موسى تكليما سبحانه وتعالى عما يقول الجعد علوا كبيراثم نزل فذبحه

[98] I say: It was also reported by al-Lalaka'I (vol. 2, p. 92) and others, as will come under number (128).

[99] I say: It was reported by al-Lalaka'I (2/92), and this Sadaqah is Ibn al-Muntasir, Abu Shuʿbah al-Shaʿbani. Abu Zurʿah said about him: "There is no problem with him" as stated in al-Jarh wa al-Taʿdil (1/2/434), and the rest of the narrators are trustworthy. Al-Bukhari also reported it in a Mu'allaq form in khalq af'aal al ibaad.

"I witnessed Khalid ibn ʿAbdullah al-Qasri while he was delivering a sermon to the people in Wasit. He said: 'O people, offer your sacrifice (may Allah accept it from you) for I am sacrificing al-Jaʿd ibn Dirham. For he claims that Allah did not take Ibrahim as a close friend (Khalil), and that He did not speak to Musa. Exalted is Allah and far above what al-Jaʿd says, a great exaltation.' Then he descended (from the pulpit) and slaughtered him." [100]

(**Translator's note:** Ja'd ibn dirham was the teacher of Jahm ibn Safwan, the founder of the Jahmiyyah sect).

I say: The Jahmiyyah and the Muʿtazilah say this, and they distort the text of the Revelation concerning this. They claimed that our Rabb is free from such things.

NARRATION 116

From al-Sari ibn Yahya, who said:

خطبنا خالد القسري وقال: انصرفوا إلى ضحاياكم تقبل الله منكم، فإني مضح بالجعد

"Khalid al-Qasri gave us a sermon and said: 'Go to your sacrifices (may Allah accept from you) for I am sacrificing al-Jaʿd.'"

[100] I say: it was also reported by al-Bukhari in Khalq Afʿal al-ʿIbad (p. 69 – Hind edition), and by al-Darimi in al-Radd ʿala al-Jahmiyyah (p. 113.7–114). Its narrators are trustworthy except for ʿAbd al-Rahman ibn Muhammad ibn Habib, his father, and his grandfather. The author said in al-Mizan: 'These individuals are unknown.' I say: But it is strengthened by the report that follows it, for its chain of narration is better than the former. Perhaps that is why the scholars affirmed this story with certainty. The author said in the biography of al-Jaʿd in al-Mizan, and Hafiz followed him in al-Lisan: 'He is counted among the Tabiʿin. He was an astray innovator, He claimed that Allah did not take Ibrahim as a close friend, and that He did not speak to Musa. So he was killed for that in Iraq on the Day of Sacrifice, and the story is famous.'

And he mentioned the story. [101]

A MENTION OF WHAT THE IMAMS SAID AT THE EMERGENCE OF AL-JAHM AND HIS DOCTRINE.

BIOGRAPHY 1 - ABU HANIFA, THE SCHOLAR OF IRAQ, MAY ALLAH HAVE MERCY ON HIM (80-150 AH)

NARRATION 117

Nuʿaym ibn Hammad said: I heard that Nuh al-Jamiʿ said:

كنت عند أبي حنيفة أول ما ظهر، إذ جاءته امرأة من "ترمذ" كانت تجالس جهماً فدخلت الكوفة، فأظنني أقل ما رأيت عليها عشرة آلاف نفس "تدعو إلى رأيها" فقيل لها: إن ها هنا رجلاً قد نظر في المعقول يقال له: أبو حنيفة فأتيه، فأتته، فقالت: أنت الذي تعلم الناس المسائل وقد تركت دينك؟ أين إلهك الذي تعبده؟ فسكت عنها، ثم مكث سبعة أيام لا يجيبها، ثم خرج إلينا وقد وضع كتاباً: إن الله عز وجل في السماء دون الأرض، فقال له رجل: أرأيت قول الله عز وجل: "وهو معكم" قال: هو كما تكتب إلى الرجل: إني معك وأنت غائب عنه

"I was with Abu Hanifah at the time when [the doctrine of Jahm] first appeared, when a woman from Tirmidh came to him (she used to attend the gatherings of Jahm) and she entered Kufah. I think I saw no fewer than ten thousand people following her, calling to her view. It was said to her: 'There is a man here who has studied the logic, and he is called Abu Hanifah, go to him.' So she came to him and said:

[101] The author said: "I read in Kitab al-Radd ʿala al-Jahmiyyah by ʿAbd al-Rahman ibn Abi Hatim al-Razi, the author of many works: ʿIsa ibn AbiʿImran al-Ramli narrated to us, saying: Ayyub ibn Suwayd narrated to us, from al-Sari ibn Yahya…'" I say: "This chain's narrators are all trustworthy except for this ʿIsa. Ibn Abi Hatim said about him in al-Jarh wa al-Taʿdil (3/1/284)… "I wrote from him in Ramla but when my father examined his Ahadith he said: His Ahadith indicate that he is not reliable. So I refrained from narrating from him". I say: Perhaps he narrated this story from him because it is not a marfu hadith. And Allah knows best.

'Are you the one teaching people religious issues, yet you have left your religion? Where is the God you worship?' He remained silent and did not respond to her for seven days. Then he came out to us with a book: 'Indeed, Allah (the Almighty) is in the heavens, not on the earth.' A man said to him: 'What do you say about the statement of Allah, the Exalted: "And He is with you"?' He replied: 'It is like when you write to a man saying: "I am with you," even though you are not present with him.'"

Narrated by al-Bayhaqi in his book "Al-Sifaat". Abu Hanifah (May Allah have mercy on him) was correct in what he negated about Allah, Mighty and Majestic, regarding being on the earth; and he was also correct in what he mentioned concerning the explanation of the ayah; and he followed the unequivocal textual evidence that Allah (Exalted is He) is above the heaven." [102]

NARRATION 118

And it has reached us from Abu Muti' al-Hakam ibn 'Abd Allah al-Balkhi, the author of al-Fiqh al-Akbar, that he said:

سألت أبا حنيفة عمن يقول: لا أعرف ربي في السماء أو في الأرض. فقال: قد كفر، لأن الله تعالى يقول: {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} وعرشه فوق سماواته. فقلت: إنه يقول: أقول على العرش استوى، ولكن قال لا يدري العرش في السماء أو في الأرض. قال: إذا أنكر أنه في السماء فقد كفر.

"I asked Abu Hanifah about someone who says: 'I do not know

[102] I say: The apparent of what the author (may Allah pardon us and him) quoted from al-Bayhaqi is that he remained silent regarding the chain of narration of this story. But that is not the case, for he alluded to its weakness at the end of his statement when he said: 'If the story attributed to him is authentic.'" I said: And how could it be authentic, when its narrator is Nuh al-Jami', who is accused of fabricating reports, some even said: 'He collected everything except truthfulness.' And Nu'aym ibn Hammad is weak; some even accused him. It was incumbent upon the author to clarify this and not leave any room for a spiteful enemy to exploit it and attack him, as al-Kawthari did in Takmilat al-Radd 'ala Nooniyyah Ibn al-Qayyim, p. 179.

whether my Rabb is in the heaven or on the earth.' He replied: 'He has disbelieved, for Allah the Exalted says: "The Most Merciful rose over the Throne" [20:5], and His Throne is above His heavens.' So I said: 'He says: I affirm that He rose over the Throne, but I do not know whether the Throne is in heaven or on earth.' He said: 'If he denies that He is in the heaven, then he has disbelieved.'"

Narrated by the author of al-Faruq. [103]

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[103] I say: This Abu Muti' is one of the prominent companions of Abu Hanifah and among their jurists. The author said in al-Mizan: 'He was well-versed in opinion (ra'y), a notable scholar of great status, but extremely weak in preserving narrations. Ibn al-Mubarak held him in high esteem and venerated him for his piety and knowledge. Ibn Ma'in said: "He is nothing," and…'" I say: In the author's statement 'the author of al-Fiqh al-Akbar' there is a strong indication that the book al-Fiqh al-Akbar is not actually by Imam Abu Hanifah (may Allah have mercy on him) contrary to what is widely claimed among the Hanafis. It has been published in multiple editions attributed to him, and explained by various Hanafi scholars, among them Abu Mansur al-Maturidi, to whom most Hanafis ascribe themselves in matters of creed. The majority of them are inclined toward ta'wil. You will find that Abu Mansur interpreted Abu Hanifah's statement (mentioned in the book and in al-Fiqh al-Akbar) in a way that distorts the meaning of Abu Hanifah's words and removes him from the path of the Salaf in avoiding ta'wil. In his interpretation of his statement (may Allah have mercy on him) 'he has disbelieved' (p. 19, Egypt edition) he said: "because such a statement suggests that He Allah has a place and thus he would be a mushrik." But [al-Maturidi] paid no attention to the rest of Abu Hanifah's words, which invalidate such an interpretation, namely his statement, may Allah have mercy on him: 'For Allah the Exalted says: The Most Merciful rose over the Throne [Qur'an 20:5].'" I say: This clearly indicates that the reason for his disbelief was his denial of what this ayah explicitly affirms, Allah's rising over His Throne not because it implies that Allah has a place (may He be exalted far above that). And as we mentioned, the commentator on al-Tahawiyyah (may Allah have mercy on him) said, after mentioning the narration of Abu Muti' al-Balkhi (p. 323, maktabah islami, 4th edition): "And no attention should be paid to those who deny this among those who affiliate themselves with the madhhab of Abu Hanifah, for various groups, such as the Mu'tazilah and others, have claimed affiliation with him while opposing him in many of his beliefs. Similarly, there are those who ascribe themselves to Malik, al-Shafi'i, and Ahmad yet oppose them in some of their beliefs. The story of Abu Yusuf seeking the repentance of Bishr al-Marisi (when he denied that Allah, the Mighty and Majestic,

NARRATION 119

I heard the honorable Judge, Imam Taj al-Din 'Abd al-Khaliq ibn 'Alwan say: I heard Imam Abu Muhammad 'Abd Allah ibn Ahmad al-Maqdisi, author of "al-Muqni'" (may Allah have mercy on his soul and make Paradise his abode) say: "It reached me that Abu Hanifa (may Allah have mercy on him) said:

من أنكر أن اللهِ عَزَّ وَجَلَّ فِي السَّمَاءِ فقد كفر.

"Whoever denies that Allah (the Mighty and Majestic) is in the heaven has committed disbelief."

BIO 2 -IBN JURAYJ, THE SHEIKH OF THE HARAM AND MUFTI OF HIJAZ(D .150AH)

NARRATION 120

It was narrated by Abu Hatim ar-Razi from Al-Ansari from ibn urayj that he said:

كان عرشه على الماء قبل أن يخلق

"Allah's throne was above the water before he created the creation."

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is above the Throne) is well known, and it was narrated by 'Abd al-Rahman ibn Abi Hatim and others". I say: The story will appear shortly in the book under the biography [No. 24] of Abu Yusuf, if Allah wills. It contains evidence that the early companions of Abu Hanifa were upon the way of the Salaf in believing in Allah's rising above His creation. This lends some strength to the narrations attributed to Imam Abu Hanifa. Among them is the explicit statement of Imam Abu Ja'far al-Tahawi al-Hanafi in his creed that Allah, the Exalted, is independent of the 'Arsh and everything beneath it, encompassing all things and being above them.

3 - AL-AWZA'I, ABU AMR ABDUR RAHMAN IBN AMR, THE SCHOLAR OF PEOPLE OF SHAM IN HIS TIME(D. 157AH)

NARRATION 121

Abu' Abd Allah al-Hakim reported from al-Awza'I who said:

كنّا -والتابعون متوافرون- نقول: إن الله عز وجل فوق عرشه، ونؤمن بما وردت به السنة من صفاته.

"We and the Tabi'un are in complete agreement that: 'Allah is above His Throne,' and we affirm all His Attributes as transmitted through authentic Sunnah.'"

Recorded by al-Bayhaqi in his work 'al-Asma' wa al-Sifat' (P. 408). [104]

NARRATION 122

Abu Ishaq al-Tha'labi, the scholar of tafsir reported:

سئل الأوزاعي عن قوله تعالى: {ثُمَّ اسْتَوَى عَلَى الْعَرْشِ} فقال: هو على عرشه كما وصف نفسه.

"Al-Awza'i was asked about the saying of Allah, the Exalted: {Then He rose over the Throne} (7:54), so he replied: 'He is upon His Throne as He has described Himself.'"

[104] Ibn Taymiyyah said in "Al-ʿAqeedah al-Hamawiyyah" (p. 431, vol. 1 of Majmuʿat ar-Rasaʾil al-Kubra): "Its chain of narration is sahih." Ibn al-Qayyim followed him in this judgment in "Al-Juyush al-Islamiyyah" (p. 43). And the author of the Mukhtasar said: "Its narrators are trustworthy Imams."

NARRATION 123

Al-Walid ibn Muslim asked Imam Abu ʿAmr al-Awzaʿi about the ahadith concerning the attributes so he said:

أمروها كما جاءت.

"Pass (i.e affirm) them as they have come."

And from the sayings of this Imam:

عليك بآثار من سلف وإن رفضك الناس، وإياك وآراء الرجال وإن زخرفوه لك بالقول.

"Hold fast to the narrations of those who came before, even if the people abandon you. And beware of the opinions of men, even if they beautify them for you with their speech." [105]

4 -MUQATIL IBN HAYYAN, SCHOLAR OF KHURASAN (D. BEBFORE 150 AH)

NARRATION 124

Abdullah ibn Ahmad ibn Hanbal narrated in his book "As-Sunnah", from his father, from Nuh ibn Maymun, from Bukayr ibn Maʿruf, from Muqatil ibn Hayyan regarding the saying of Allah, the Exalted: {There is no private conversation among three but that He is their fourth} [58: 7]. He said:

هو على عرشه، وعلمه معهم.

[105] I say: Al-Aajurri narrated it in "Al-Shariʿah" (no. 102) with a sahih chain.

"He is upon His Throne, and His knowledge is with them." [106]

NARRATION 125

Al-Bayhaqi narrated with his chain from Muqatil ibn Hayyan, who said:

بلغنا والله أعلم في قوله تعالى: {هُوَ الْأَوَّلُ وَالْآخِرُ} هو الأول قبل كل شيء، والآخر بعد كل شيء، والظاهر فوق كل شيء، والباطن أقرب من كل شيء، وإنما قربه بعلمه وهو فوق عرشه.

"It has reached us (and Allah knows best) regarding His saying, the Exalted: {He is the First and the Last} (57:3) - He is the First before everything, and the Last after everything; al-zahir: Above everything; and al-Batin: Closer than everything. His nearness is by His knowledge, while He is above His Throne."[107]

This Muqatil is a trustworthy Imam, a contemporary of al-Awzaʿi. He is not ibn Sulayman, that one was an innovator and not trustworthy.

5 - SUFYAN AL THAWRI, THE SCHOLAR OF HIS TIME(97-161 AH)

[106] I say: Its chain of narration is hasan. It is found in "As-Sunnah" (p. 71), and it was also narrated by Abu Dawud in "Masail" (no. 263) from Imam Ahmad, and by al-Lalakaʾi (1/92/2), and al-Bayhaqi (pp. 430–431). And in another narration from him: From Muqatil ibn Hayyan from al-Dahhak. This is the narration of al-Aajurri(p. 289). The author said: "This is established from Muqatil." And it has previously appeared in the book (p. 99) through other narrators.

[107] I say: In the chain of al-Bayhaqi (p. 430–431), there is Ismaʿil ibn Qutaybah. Ibn Abi Hatim mentioned him with a narration from Abu Saʿid al-Ashajj only, and he did not mention any criticism or praise. He was also narrated from by Abu Muhammad ʿAbd Allah ibn Muhammad ibn Musa al-Kaʿbi, the one who transmitted this narration from him and he is among the teachers of al-Hakim.

NARRATION 126

More than one person narrated from Maʿdan (about whom Ibn al-Mubarak said: "He is one of the abdaal") who said:

[**Translator's note:** All the Ahadith regarding "Abdaal" are either weak or fabricated. As for who "Abdaal" are, it's referred to pious people who follow the Qur'an and Sunnah and with their Du'a and sincerity the Earth is protected, the word will be repeated in Biography 77 of Imam Abu Zur'ah Ar-Razi (Narration 253)]

سألت سفيان الثوري عن قوله عز وجل: {وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ} قال: علمه

"I asked Sufyan al-Thawri about the statement of the Almighty: {And He is with you wherever you are} (57:4), and he replied: '[It means] His knowledge.'" [108]

And al-Walid reported from him that he said regarding the Ahadith about the divine attributes:

أمروها كما جاءت

"Let them pass as they have come."

NARRATION 127

Al-Layth ibn Yahya al-Bukhari narrated: Ibrahim ibn al-Ashʿath told me, from Muʾammal ibn Ismaʿil, from Sufyan al-Thawri, who said:

[108] This was reported by ʿAbdullah ibn Ahmad (p. 72), al-Aajurri (p. 289), and al-Lalakaʾi (1/92/2). As for this Maʿdan, I do not know who he is, although he is described as al-ʿabid in the narration of al-Bayhaqi and Allah knows best. In al-Aajurri's version, it says: "Khalid ibn Maʿdan!" but that is a typographical error, since Khalid ibn Maʿdan was a Tabiʿi! The author said in his Mukhtasar: "This narration is established from Maʿdan."

من قال: القرآن مخلوق فهو كافر

"Whoever says: 'The Qur'an is created' is a disbeliever." [109]

This unparalleled Imam in his time transmitted a great number of the ahadith concerning the Divine Attributes. His stance regarding them was: affirmation, letting them pass as they have come, and refraining from interpreting them outside the apparent meaning. May Allah have mercy on him.

NARRATION 128

Shuʿayb ibn Harb said: I said to Sufyan, "narrate to me something from the Sunnah (i.e. Aqeedah)." He replied:

القرآن كلام الله غير مخلوق، منه بدأ وإليه يعود، من قال غير هذا فهو كافر، والإيمان قول وعمل، ويزيد وينقص

"The Qur'an is the speech of Allah, uncreated. From Him it began, and to Him it will return. Whoever says otherwise is a disbeliever. Faith (iman) is speech and action; it increases and decreases."

And he mentioned a long section thereafter.

6 - MALIK, IMAM OF DAR AL-HIJRAH (93-179H)

NARRATION 129

Ishaq ibn ʿIsa al-Tabbaʿ said: Malik said:

[109] I say: I did not find a biography for al-Layth ibn Yahya al-Bukhari. As for Muʾammal ibn Ismaʿil, he is trustworthy but has a horrible memory. Ibrahim was declared reliable by Ibn Hibban and al-Hakim but was criticized by Abu Hatim.

كلما جاءنا رجل أجدل من رجل تركنا ما نزل به جبرائيل على محمد صلى الله عليه وسلم لجدله.

"Every time a man comes to us who is more argumentative than the one before, should we then abandon what Jibril brought down to Muhammad ﷺ because of his argumentation?" [110]

NARRATION 130

Abdullah ibn Ahmad ibn Hanbal narrated in al-Radd ʿala al-Jahmiyyah: My father told me and he mentioned the chain of transmission from Abdullah ibn Nafiʿ, who said: Malik ibn Anas said:

الله في السماء، وعلمه في كل مكان، لا يخلو منه شيء.

"Allah is in the heaven, and His knowledge is in every place; nothing is devoid of it." [111]

NARRATION 131

Al-Bayhaqi transmitted with an authentic chain from Abu al-Rabiʿ al-

[110] I say: Ibn ʿAbd al-Barr narrated it in al-Jamiʿ (2/95) with similar wording, and it was also reported by al-Harawi in Dhamm al-Kalam (5/94/1) through al-Tabbaʿ. Its chain of narration is Sahih.

[111] I say: This was narrated by ʿAbdullah in al-Sunnah (p. 5), as well as Abu Dawud in al-Masa'il (p. 263), al-Aajurri (p. 289), and al-Lalaka'I (vol. 1, p. 92, no. 2), and its chain is authentic. Imam Ahmad used it as evidence in a narration reported by al-Aajurri. As for al-Kawthari's statement in his introduction to al-Asmaʾ, where he said: "In it is ʿAbdullah ibn Nafiʿ al-Asamm, who reports munkar narrations from Malik", this is either a fabrication or a deceit on his part. None of the imams of criticism ever criticized him with that statement. Rather, regarding his narrations from Malik specifically, they said: 'He was the most knowledgeable of people about Malik's opinion and hadith.' You may refer to al-Tahdhib if you wish. As for describing him as "al-Asamm", this is clearly a mistake, he is actually al-Saʾigh.

Rushdini[112] from Ibn Wahb, who said:

كنت عند مالك فدخل رجل فقال: يا أبا عبد الله {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} كيف استوى؟ فأطرق مالك وأخذته الرحضاء، ثم رفع رأسه فقال: الرحمن على العرش استوى كما وصف نفسه، ولا يقال كيف، وكيف عنه مرفوع، وأنت صاحب بدعة، أخرجوه.

"I was with Malik, when a man entered and said: 'O Aba ʿAbdillah, {The Most Merciful rose over the Throne}(20:5), how did He rise?' Malik lowered his head and sweat began to pour from him. Then he raised his head and said: 'The Most Merciful rose over the Throne as He described Himself. It is not to be asked how. The "how" is unknown to us. You are an innovator, take him out!'".

NARRATION 132

Yahya ibn Yahya al-Taymi, Ja'far ibn 'Abd Allah, and a group of scholars narrated, saying:

جاء رجل إلى مالك فقال: يا أبا عبد الله {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} كيف استوى؟ قال: فما رأيت مالكاً وجد من شيء كموجدته من مقالته، وعلاه الرحضاء "يعني العرق" وأطرق القوم، فسري عن مالك وقال: الكيف غير معقول، والاستواء منه غير مجهول، والإيمان به واجب، والسؤال عنه بدعة، وإني أخاف أن تكون ضالاً، وأمر به فأخرج.

"A man came to Malik and said: "O Aba 'Abdillah, {The Most Merciful rose over the Throne}, how did He rise?" He (the narrator) said: "I never saw Malik so infuriated by anything as he was by this question. He began to sweat, and the people around him lowered their gaze.

[112] I say: I did not find a biography for him, and he is Ibn Rushdin ibn Sa'd, as appears in the chain of transmission reported by al-Bayhaqi. Then al-Bayhaqi narrated it through another chain from Malik with the same wording. Thus, when combined, these two chains strengthen the report's attribution to him. Its reliability is further reinforced by what follows. Perhaps this is why the author (may Allah have mercy on him) confirmed it, as will be shown later.

Then Malik calmed down and said: 'The how is inconceivable, the rising is not unknown, belief in it is obligatory, and asking about it is an innovation. I fear that you are misguided.' Then he ordered that the man be kicked out." [113]

It is authentically reported from Malik, and something similar has already been mentioned from Rabiʿah, Malik's teacher. It is the unanimous view of Ahl al-Sunnah that: the modality (how-ness) of the istiwa' (rising) is beyond our comprehension, rather, we are ignorant of it, while His rising is known, as He has informed of it in His Book, and that it is in a manner befitting Him. We do not delve deeply or claim knowledge of it, nor do we explore its implications, whether in negation or affirmation. Rather, we remain silent and stop where the Salaf stopped. And we know that had there been a reinterpretation for it, the Companions and the Tabiʿun would have hastened to explain it. It would not have been acceptable for them to affirm it, pass it on, and remain silent about it. And we are certain, along with all of this, that Allah (exalted is His majesty) has no equal in His attributes, nor in His rising over the Throne, nor in His descending. Glorified and exalted is He far above what the wrongdoers say.

NARRATION 133

The jurist Abu Thawr al-Kalbi said: I heard al-Shafiʿi say:

كان مالك إذا جاءه بعض أهل الأهواء قال: أما إني على بينة من ديني وأما أنت فشاك، فاذهب إلى

[113] It was reported by al-Darimi in 'al-Radd ʿala al-Jahmiyyah' (p. 33) and al-Lalaka'I (1/92/1) with the wording mentioned. As for the version attributed to him by the author of 'Furqan al-Qur'an bayna Sifat al-Khaliq wa-Sifat al-Akwan' (p. 16), which says: 'al-istiwa' is mentioned,', I have not found it in his work, nor have I seen anyone else mention it besides the one referred to. And although he is trustworthy, he leaned toward this version because it supports his intent of negating the meaning of istiwa' and suggesting that Malik considered it to be known [in a metaphorical sense].

شاك مثلك فخاصمه.

"Whenever someone from the people of desires came to Malik, he would say: 'As for me, I am upon clear evidence regarding my religion. But as for you, you are doubtful. So go to someone who is doubtful like yourself and argue with him.'"

NARRATION 134

Al-Walid ibn Muslim said:

سألت الأوزاعي ومالك بن أنس وسفيان الثوري والليث بن سعد عن الأحاديث التي فيها الصفات؟ فكلهم قالوا لي: أمروها كما جاءت بلا تفسير

"I asked al-Awzaʿi, Malik ibn Anas, Sufyan al-Thawri, and al-Layth ibn Saʿd about the Ahadith that mention divine attributes, and all of them said to me: 'Pass (i.e. affirm) them as they came, without tafsir.'"

It was narrated by a group from al-Haytham ibn Kharijah.[114]

[**Translator's note:** As for the statement "without tafsir" what's intended is "without tafsir of the how-ness", It is astonishing that we have those who use such narrations as evidence that the meaning of Allah's attributes mentioned in the Quran and sunnah aren't known. How can it be said that Allah revealed a book of clear guidance, commanded his slaves to ponder upon it, however revealed it with Ayaat they wouldn't understand? Anyone who has studied the foundations of al-Asma was sifaat would understand what is meant

[114] I say: Its chain of narration is authentic; all its narrators are trustworthy. The author also authenticated it in al-Arbaʿin in the following biography, with his chain to al-Daraqutni, who narrates it through his chain from al-Haytham. It was also reported from him by Ibn Mandah in al-Tawhid (96/2) and by al-Sabuni in ʿAqidat al-Salaf (1/120, al-Maniriyyah edition).

by such a statement however I fear that isn't the case with every one reading this book therefore If Allah wills we will address this doubt right now with three evidences, Firstly what proves our claim that the Salaf did affirm a meaning for the attributes is the statement of Mujahid ibn jabr (May Allah have mercy on him), The imam of tafsir from the tabi'in who informed us in his well-known narration that he went over the entire Qur'an front to back with ibn abbas (May Allah be pleased with him) and had him explain every ayah within! (Refer to Taqrib Al Tadmuriyyah of Shaykh al-Uthaymeen – Chapter -Our knowledge of what Allah has informed us of himself) How can it be argued the meaning of certain Ayaat aren't known and if such is the case then what was Ibn Abbas teaching him? Rather, under the ayah "but none grasps their full meaning except Allah. As for those well-grounded in knowledge, they say, 'We believe in this it is all from our Rabb'. But none will be mindful except people of reason" (3-7) Ibn Abbas himself is reported to have said "أنا من يعرفون تأويله" – "I am from those who know its interpretation" – (See tafsir at tabari, under Ayah 3-7), Thirdly the imams who narrated such narrations themselves understood them to be related to leaving the how-ness to Allah, not negating the meaning. For example, in Kitab as-Sifaat of imam al-Daraqutni. After narrating the Hadith of Allah's foot he says and I quote "If it's said 'How did he place his foot and how does he laugh? We say 'This isn't to be explained and we haven't heard anyone give tafsir to it'" (Narration 219 in this book) So whoever understands their statement "without tafsir" to mean other than "without giving tafsir of the howness" is dangerously mistaken, ignorant of the context of such narrations and In opposition to the early understanding of the early scholars of Hadith who actually narrated these narrations!].

NARRATION 135

Ibn Abi Uways said he heard Malik saying:

القرآن كلام الله، وكلام الله منه، وليس من الله شيء مخلوق

"The Quran is the speech of Allah and the speech of Allah is from him, And there is nothing from Allah that's created." [115]

NARRATION 136

Maymun ibn Yahya Al-bakri said, Malik said:

من قال: القرآن مخلوق يستتاب، فإن تاب وإلا ضربت عنقه.

"Whoever says 'The Qur'an is created' must be demanded to repent. If he repents, [he is spared]; otherwise, his neck must be struck." [116]

7 - LAYTH IBN SA'D, THE SCHOLAR OF EGPYT (D. 175 AH)

NARRATION 137

The author narrated with his chain from al-Walid, who said:

سألت الأوزاعي والليث ابن سعد ومالكاً والثوري عن هذه الأحاديث التي فيها الرؤية وغير ذلك؟ فقالوا: امضها بلا كيف.

[115] I say: It was narrated by ʿAbd Allah in al-Sunnah (p. 24–25), and its narrators are trustworthy except for Abu Bakr: Ahmad ibn Muhammad al-ʿAmri, whom I do not know. And this report was also stated by Ahmad, as reported by Abu Dawud in al-Masaʾil (p. 263) from him. The Ashʿaris interpreted it by saying: "The Qur'an is the speech of Allah in the sense that He created it in the Preserved Tablet (al-Lawh al-Mahfuz)"! See al-Bajuri's marginal notes on al-Jawharah (p. 44–45).

[116] I say: Its chain of narration has no issue. As for Maymun ibn Yahya al-Bakri, Ibn Abi Hatim said in al-Jarh wa al-Taʿdil (4/1/240) from his father: "Shaykh". The rest of the narrators are trustworthy. It was also narrated by ʿAbdullah ibn Ahmad in al-Sunnah (p. 5) through another route from Malik, with the wording: "... he is to be beaten and imprisoned until he repents." And its chain is authentic.

"I asked al-Awzaʿi, al-Layth ibn Saʿd, Malik, and al-Thawri about these Ahadith that mention the ru'yah (i.e. seeing Allah) and other such matters, and they said: 'Let them pass on without asking how.'"[117]

8 - SALAM IBN ABI MUTI', FROM THE IMAMS OF BASRA (D. 164 AH)

NARRATION 138

Abu Zurʿah al-Razi said: Hudbah ibn Khalid narrated to us:

سمعت سلام بن أبي مطيع يقول: ويلكم ما تنكرون هذا الأمر، والله ما في الحديث شيء إلا وفي القرآن ما هو أثبت منه، قول الله تعالى: إِنَّ اللَّهَ سَمِيعٌ بَصِير ، وَيُحَذِّرُكُمُ اللَّهُ نَفْسَه ، تَعْلَمُ مَا فِي نَفْسِي وَلا أَعْلَمُ مَا فِي نَفْسِكَ ، و ثُمَّ اسْتَوَى عَلَى الْعَرْشِ ، و وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِه، مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ ، وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ، يا موسى إنني أنا الله قال: فما زال في ذا من العصر إلى المغرب.

"I heard Salam ibn Abi Mutiʿ say: 'Woe to you! Why do you deny this matter? By Allah, there is nothing in the hadith except that there is something in the Qur'an more firmly established than it. The

[117] I say: A similar narration has already been mentioned with the wording: "Let them pass as they came." Ibn Taymiyyah said in al-Hamawiyyah: "Their statement (may Allah be pleased with them) 'Let them pass as they came' is a refutation of the negators (muʿattilah), and their statement 'without asking how' is a refutation of the anthropomorphists (mumathilal)." And Ibn al-Qayyim said in al-Juyush al-Islamiyyah (p. 77): "What the Salaf meant by saying 'without asking how' was the rejection of ta'wil, for it is takyif (delving into the how-ness), which the people of taʾwil claim. For they are the ones who affirm a modality that opposes the reality and thus fall into three grave errors: Negating the true reality. Delving into the how-ness through interpretation. And nullifying the Rabb's attribute which He affirmed for Himself. As for the people of affirmation (ahl al-ithbat), none of them delve into the how-ness of what Allah has affirmed for Himself…" The remainder of his statement appears to have some textual corruption or omission.

statement of Allah, the Exalted: {Indeed, Allah is All-Hearing, All-Seeing} [31: 28], {Allah warns you of Himself} [3: 28], {You know what is in myself, and I do not know what is in Yourself} [5: 116], {Then He rose over the Throne} [7: 54], {The heavens will be rolled up in His Right Hand} [39: 67], {What prevented you from prostrating to that which I created with My Two Hands} [38: 75], {And Allah spoke to Musa directly} [4: 164], and {O Musa, indeed I am Allah} [28: 30].' He remained speaking about this from ʿAsr until Maghrib."[118]

9 - HAMMAD IBN SALAMAH, THE IMAM OF THE PEOPLE OF BASRA (D. 167 AH)

May Allah have mercy on him, he was one of the Imams of the Sunnah, devoted to spreading the ahadith of the divine attributes, a leader in both knowledge and action.

NARRATION 139

Abd al-ʿAziz ibn al-Mughirah narrated: Hammad ibn Salamah narrated to us the hadith about the Descent of the Rabb (Glorified and Exalted be He), and he said:

من رأيتموه ينكر هذا فاتهموه.

"Whoever you see denying this, then accuse him [of deviance]."[119]

[118] The author mentioned it through the chain of Abu Zurʿah al-Razi, who said: Hudbah ibn Khalid narrated to us, saying: I heard Salam ibn Abi Mutiʿ. I say: This chain is authentic

[119] I say: ʿAbd al-ʿAziz ibn al-Mughirah is AbuʿAbd al-Rahman al-Saffar al-Minqari, He is truthful.

10 - ʿABD AL-ʿAZIZ IBN AL-MAJISHUN, THE MUFTI OF MADINAH AND ITS SCHOLAR, ALONGSIDE MALIK (D. 164 H)

NARRATION 140

It is authentically reported from Ibn al-Majishun that he was asked about what the Jahmiyyah denied, and he replied:

أما بعد، فقد فهمت ما سألت عنه فيما تتايعت الجهمية في صفة الرب العظيم الذي فاقت عظمته : الوصف والتقدير، وكلت الألسن عن تفسير صفته، وانحسرت العقول دون معرفة قدره، فلم تجد العقول مساغًا فرجعت خاسئة حسيرة، وإنما أُمروا بالنظر والتفكر فيما خلق، وإنما يقال "كيف" لمن لم يكن مرة ثم كان، أما من لا يحول، ولا يزول، ولم يزل، وليس له مثل، فإنه لا يعلم كيف هو إلا هو. فالدليل على عجز العقول عن تحقيق صفته، عجزها عن تحقيق صفة أصغر خلقه، لا تكاد تراه صغرًا يحول ويزول، ولا يُرى له بصر ولا سمع، فاعرف غناك عن تكلف صفة ما لم يصف الرب من نفسه، بعجزك عن معرفة قدر ما وصف منها، فإذا لم تعرف قدر ما وصف، فما تكلفك علم ما لم يصف؟ هل تستدل بذلك على شيء من طاعته، أو تنزجر به عن شيء من معصيته؟ فأما الذي جحد ما وصف الرب به نفسه تعمقًا وتكلفًا، فقد استهوته الشياطين في الأرض حيران، فعمي عن البيّن ،بالخفي، ولم يزل يملي له الشيطان حتى جحد قوله تعالى: {وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ، إِلَى رَبِّهَا نَاظِرَةٌ} فقال: لا يُرى يوم القيامة، وقد قال المسلمون لنبيهم صلى الله عليه وسلم: هل نرى ربنا يا رسول الله؟ فقال: "هل تضارون في رؤية الشمس؟" الحديث. وقال رسول الله صلى الله عليه وسلم: "لا تمتلئ :النار حتى يضع الجبار فيها قدمه، فتقول: قط! قط! ويزوي بعضها إلى بعض". وقال لثابت بن قيس لقد ضحك الله مما فعلت بضيفك البارحة"

"As for what follows: I have understood what you asked regarding the matter in which the Jahmiyyah have persisted concerning the attribute of the Almighty Rabb, whose greatness surpasses all description and estimation, and whose attributes the tongues fall short of explaining. And minds are too limited to comprehend His true nature, so they found no way forward and returned humbled and exhausted. They were only commanded to observe and reflect

upon what He created. As for the question 'How?', it is only asked about one who was once non-existent and then came into being. But as for the One who hasn't changed nor ceased, who has always existed, and has no equal, none knows how He is except Himself.

The proof of the mind's inability to grasp His attributes is its failure to fully comprehend the attribute of even the smallest of His creations, something barely visible, that changes and perishes, with no visible sight or hearing. So recognize your sufficiency in not burdening yourself with trying to describe that which the Rabb did not describe of Himself, due to your inability to comprehend the extent of what He did describe. If you cannot grasp what He has described, then why burden yourself with trying to know what He did not describe? Does such knowledge help you obey Him in any way, or deter you from any disobedience to Him?

As for the one who denied what Allah has described Himself with, trying too hard to explain things beyond his reach, he was misled by devils, left confused and lost. He ignored the clear truth by chasing after unclear ideas, and Shaytan kept fooling him until he even denied Allah's words in the Quran: {وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ، إِلَى رَبِّهَا نَاظِرَةٌ} {Some faces that Day will be radiant, looking at their Rabb} [75:22–23]. He claims: 'He will not be seen on the Day of Judgment.' Yet the Muslims said to their Prophet ﷺ: 'Will we see our Rabb, O Messenger of Allah?' So he replied: 'Do you have any difficulty seeing the sun?', and so on, in the well-known hadith. [120]

And the Messenger of Allah ﷺ said: 'Hellfire will not be filled until the Almighty places His foot in it, and it will say: "Enough! Enough!" and some parts of it will draw in upon others.'[121] And he said

[120] This was narrated by al-Bukhari and Muslim in their Sahihs from the narration of Abu Hurayrah and others. It is also cited in "As-Sunnah" by Ibn Abi 'Asim through multiple chains (443–458).

[121] This hadith was narrated by al-Bukhari and Muslim and others from Abu Hurayrah, and it is also cited in "As-Sunnah" (525).

to Thabit ibn Qays: 'Allah laughed at what you did with your guest last night.' [122]

And he mentioned a lengthy discussion on this meaning. It was narrated by Abu Bakr al-Athram. Abd al-'Aziz was one of the oceans of knowledge in the Hijaz. Once in Madinah, an announcement was made by order of [Caliph] al-Mansur: 'None shall give fatwa to the people except Malik and Abd al-'Aziz ibn al-Majishun.'

11 - HAMMAD IBN ZAYD, AL-BASRI, THE HAFIZ, ONE OF THE EMINENT FIGURES (98–179 AH)

He and Malik died in the same year.

NARRATION 141

Sulaiman ibn Harb said: I heard Hammad ibn Zayd say:

إنما يدورون على أن يقولوا ليس في السماء إله. يعني الجهمية.

"They go around saying: There is no God in the heaven", meaning the Jahmiyyah. [123]

I say: The position of the Salaf, the Imams of the Sunnah (rather, even the Companions, Allah, His Messenger, and the believers) is that Allah (the Mighty and Majestic) is in the heaven, that Allah is above the

[122] A similar narration was recorded by al-Bukhari from Abu Hurayrah with the wording: "Allah laughed tonight" or "was amazed…". Ibn Abi 'Asim also recorded it in "As-Sunnah" (570). Muslim also narrated it, but without mentioning Allah's laughter. None of the versions mention Thabit ibn Qays. In Sahih Muslim, it is attributed to Abu Talhah, a man from the Ansar. See also Fath al-Bari (7/90–91).

[123] The author mentioned it through the narration of Hafiz Ibn Abi Hatim al-Razi in "Kitab al-Radd ʿala al-Jahmiyyah": Sulayman ibn Harb narrated it. I say: It was also reported by ʿAbdullah ibn Ahmad in "al-Sunnah" (pp. 9–10) through two other chains from Sulayman.

Throne, that Allah is above His heavens, and that He descends to the lowest heaven. Their proof for this is the texts [from the Qur'an and Sunnah] and the reports [of the Salaf].

And the position of the Jahmiyyah is: That Allah (Blessed & Exalted) is everywhere. Exalted is Allah above what they say! Rather, He is with us wherever we are by His knowledge.

And the position of the later Mutakallimeen is: That Allah, the Exalted, is not in the heaven, nor upon the Throne, nor above the heavens, nor on the earth; not inside the creation, nor outside it; He is neither separate from His creation nor connected to it! And they said: All of these things are attributes of bodies, and Allah (the Exalted) is far above being a body!

Ahlus-Sunnah wal-Athar responded: We do not delve into such matters; rather, we say what we have mentioned while following the texts. And even if you claim otherwise... we do not adopt your view for these negations are the attributes of nonexistence. Exalted is Allah, Glorious is His Majesty, above nonexistence. Rather, He exists, distinct from His creation, described with what He described Himself with that He is above the Throne, without [asking] how.

Hammad ibn Zayd was to the Iraqis like Malik ibn Anas was to the people of Hijaz in stature and knowledge.

NARRATION 142

And from Abu al-Nuʿman ʿArim, who said, Hammad ibn Zayd said:

القرآن كلام الله أنزله جبرائيل من عند رب العالمين.

The Qur'an is the speech of Allah; Jibril brought it down from the Rabb of the Worlds.

Narrated by the son of Imam Ahmad ibn Hanbal in "al-Sunnah." [124]

12 - IBN ABI LAYLA, THE JUDGE AND SCHOLAR OF KUFAH, DIED EARLY (148 AH)

NARRATION 143

From Ahmad ibn Yunus:

أول من قال القرآن مخلوق: رجل، فاستتابه ابن أبي ليلى كما استتاب النصارى.

"The first one to say that 'the Qur'an is created' was a man, and Ibn Abi Layla asked him to repent, just as the Christians are asked to repent." [125]

Ibn Abi Layla was one of the vessels of knowledge in the Qur'an, fiqh, and hadith. However, others are more reliable in hadith than him. Some scholars use him as evidence (i.e., accept his narrations), and he was of the same generation as Imam Abu Hanifah.

13 - JAʿFAR AL-SADIQ, THE LEADER OF THE ʿALAWIS IN HIS TIME AND ONE OF THE IMAMS OF HIJAZ. HE DID NOT MEET THE COMPANIONS. (D. 148 AH)

NARRATION 144

From Mu'awiyah ibn 'Ammar, who said: Ja'far ibn Muhammad was

[124] I say: He stated (p. 25): I was informed from Abu al-Nuʿman about it.

[125] The author mentioned it from Ibn Abi Hatim, who said: Al-Husayn ibn al-Hasan narrated to us: I heard Ahmad ibn Yunus.I say: This chain is authentic.

asked about the Qur'an, so he said:

ليس بخالق ولا مخلوق، ولكنه كلام الله عز وجل.

"It is neither the Creator nor the created, but it is the speech of Allah, the Mighty and Majestic." [126]

14 - SALAM, THE RECITER OF BASRAH (D. 171 AH)

NARRATION 145

From ʿAffan ibn Muslim, who said:

كنت عند سلام أبي المنذر قارئ أهل البصرة فأتاه رجل بمصحف فقال: أليس هذا ورق وزاج فهو

[126] The author mentioned it through the narration of Abu Zurʿah al-Razi, who said: Suwayd ibn Saʿid narrated to us from Muʿawiyah ibn ʿAmmar. And al-Bayhaqi also reported it in "al-Asmaʾ wa al-Sifaat" (p. 246) through the chain of Abu Zurʿah. I say: This chain is upon the conditions of Muslim, though there is weakness in Suwayd ibn Saʿid, who was al-Hadathani. But he was followed by Maʿbad ibn Rashid Abu ʿAbd al-Rahman, from Muʿawiyah ibn ʿAmmar al-Duhni, with the same narration. It was reported by al-Bukhari in "al-Afʿaal" (p. 72), Abu Dawud in "al-Masaʾil" (p. 265), Ibn Ahmad in "al-Sunnah" (p. 23), al-Darimi in "al-Radd ʿala al-Marisi" (p. 116), and Ibn Abi Hatim as cited in "Minhaj al-Sunnah" (2/187–188), and al-Bayhaqi, who said: It is authentic from him. I say: As for Maʿbad, Ahmad said: Nothing wrong with him. And Abu Dawud said (regarding this narration) from al-Hasan ibn al-Sabbah al-Bazzar: Maʿbad Abu ʿAbd al-Rahman narrated to us, he is trustworthy. So the narration is authentically established from Jaʿfar ibn Muhammad. In fact, Ibn Taymiyyah said in "Minhaj al-Sunnah" (2/181) that it is: Mustafid from him. And it was also narrated by Yunus ibn Bukayr, from Jaʿfar ibn Muhammad, from his father, from ʿAli ibn al-Husayn [Zayn al-ʿAbideen], who said: and he mentioned it. It was also reported by ʿAbdullah ibn Ahmad, and from him by al-Bayhaqi in "al-Asmaʾ wa al-Sifaat" (p. 246), through ʿAbdullah ibn ʿAyash al-Washaʾ, from Yunus, with this chain. And Abdullah said: Muhammad ibn al-Husayn, the slave of al-Nadr, Abu ʿAbdillah, said: I saw ʿAbdullah ibn ʿAbbas (he was our neighbor) and he was among the upright and trustworthy." I say: Ibn Abi Hatim mentioned him in "al-Jarh wa al-Taʿdil" (2/2/116), but he did not mention any criticism or praise regarding him. As for Yunus ibn Bukayr, he is truthful but makes mistakes, as mentioned in al-Taqrib.

مخلوق؟ فقال له سلام: قم يا زنديق.

"I was with Salam Abu al-Mundhir, the reciter of the people of Basrah. A man came to him with a mushaf (copy of the Qur'an) and said: 'Is this not paper and ink? So it is created?' So Salam said to him: 'Get up, O zindeeq (heretic)!'" [127]

[**Translator's note:** From what's apparent Salam abu al-Mundhir either called him a heretic due to a hatred of discussing such matters due to the ongoing on fitnah regarding the Quran, or the man had a different intent with the question. Regardless as for the paper and ink then nobody denies that this is created and Allah knows best].

15 -SHAREEK THE QADI, ONE OF THE PROMINENT FIGURES (D. 177 OR 178 AH)

NARRATION 146

ʿAbbad ibn al-ʿAwwam said: Shareek ibn ʿAbd Allah came to us about fifty years ago. So we said to him: O Abu ʿAbd Allah, among us are a group of the Muʿtazilah who deny these hadiths: 'That Allah descends to the lowest heaven,' and 'That the people of Paradise will see their Rabb.' So Sharik narrated to me about ten Ahadith regarding this, and then he said:

أما نحن فأخذنا ديننا عن أبناء التابعين عن الصحابة، فهم عمن أخذوا؟!

"As for us, we took our religion from the sons of the Tabiʿin, who took

[127] The author mentioned it from Abu Hatim al-Razi, who said: Yaʿqub ibn Yusuf ibn al-Jarud narrated to me from ʿAffan ibn Muslim. I say, this is an authentic chain from Salam. ʿAffan is trustworthy and one of the narrators of the Two Shaykhs (al-Bukhari and Muslim). As for Yaʿqub ibn Yusuf, who is al-Dashtaki, Ibn Abi Hatim said in "al-Jarh wa al-Taʿdil" (4/2/217): "My father narrated from him, and when asked about him, he said: He is truthful."

it from the Companions. So from whom did they (i.e., the Muʿtazilah) take theirs?!"[128]

16 - MUHAMMAD IBN ISHAQ, THE IMAM OF THE PEOPLE OF THE MAGHAZI. (D. 150 AH)

NARRATION 147

Salamah ibn Al-Fadl said: Ibn Ishaq narrated to us, saying:

كان الله تعالى كما وصف نفسه إذ ليس إلا الماء عليه العرش، وعلى العرش ذو الجلال والإكرام، الظاهر في علوه على خلقه، فليس شيء فوقه، الباطن لإحاطته بخلقه، فليس شيء دونه، الدائم الذي لا يبيد، فكان أول ما خلق النور والظلمة، ثم سمك السموات السبع من دخان، ثم دحا الأرض، ثم استوى إلى السماء فجبكهن، وأكمل خلقهن في يومين، ففرغ من خلق السموات والأرض في ستة أيام، ثم استوى بعد على عرشه.

"Allah the Exalted was as He described Himself, when there was nothing but water, upon which was the Throne, and upon the Throne was the Possessor of Majesty and Honor. He is Az-Zahir in His rising above His creation, so there is nothing above Him. And He is Al-Batin in His encompassing of His creation, so there is nothing beneath Him. He is Ad-Da'im, the One who does not perish. The first thing He created was light and darkness. Then He solidified the seven

[128] The author mentioned it through the chain of Muhammad ibn Ishaq al-Saghani, who said: Salam ibn Qadim narrated to us, from Musa ibn Dawud, from ʿAbbad ibn al-ʿAwwam. I say: This is an authentic chain; all of its narrators are trustworthy and are from the narrators of Muslim, except Salam ibn Qadim, whom al-Khateeb declared trustworthy in "al-Tarikh" (9/145). This is a valuable benefit not mentioned in "Lisan al-Mizan", so it should be added to it. Ibn Mandah also narrated it in "al-Tawhid" (97/1) through another route from ʿAbbad, with similar content. His wording was: "And what is it that they deny?! The one who brought these [Ahadith] is the same one who brought the prayer and the Sunnah from the Messenger of Allah ﷺ." And its chain is also authentic.

heavens from smoke. Then He spread out the earth. Then He turned to the heavens and perfected them, completing their creation in two days. Thus, He finished creating the heavens and the earth in six days. Then, after that, He established Himself upon the Throne." [129]

17 - MIS'AR IBN KIDAAM, ONE OF THE IMAMS [D. 153 OR 155 AH].

NARRATION 148

Yahya ibn Ma'een said: I witnessed Zakariya ibn 'Adi asking Wakee', So he said: O Abu Sufyan these Ahadith such as the Hadith of the Kursi, the place of the two feet and similar to that? He said:

كان إسماعيل بن أبي خالد والثوري ومسعر يروون هذه الأحاديث، لا يفسرون منها شيئا.

"Ismail ibn Abi Khalid, Al-Thawri, and Mis'ar used to narrate these hadiths without explaining anything from them (i.e. without explaining how-ness)." [130]

[129] I say: Salamah ibn al fadl has weakness.

[130] I say: The author narrated it through his chain from Yahya and it is authentic. The meaning of his statement, 'without explaining anything from them' is that they do not engage in ta'wil nor divert its meaning away from its apparent sense.

ANOTHER GENERATION THAT CAME AFTER THOSE WHO PRECEDED.

18 - JARIR AL-DABBI, THE HADITH SCHOLAR OF RAYY (D. 117-188 AH).

NARRATION 149

Yahya ibn al Mughirah said: I heard Jarir ibn Abd al-Hamid say:

كلام الجهمية أوله عسل وآخره سم، وإنما يحاولون أن يقولوا: ليس في السماء إله.

"The speech of the Jahmiyyah is like honey at first but poison at the end, for they seek only to say: 'There is no god in the heavens.'" [131]

A similar statement has been previously reported from Hammad ibn Zayd.

19 - ABDULLAH IBN AL-MUBARAK, SHAYKH AL ISLAM (118–181 AH)

NARRATION 150

Authentically reported from Ali ibn al-Hasan ibn Shaqeeq who said:

قلت لعبد الله بن المبارك: كيف نعرف ربنا عز وجل؟ قال: في السماء السابعة على عرشه، ولا نقول كما تقول الجهمية: أنه هاهنا في الأرض. فقيل هذا لأحمد بن حنبل، فقال: هكذا هو عندنا

[131] The author said: Abu Harun Muhammad ibn Khalid narrated to us: Yahya ibn al-Mughirah narrated to us... I say: This is a good chain. Yahya ibn al-Mughirah is trustworthy, and the same applies to Abu Harun as mentioned in {Al-Jarh wa al-Taʿdil'} (3/2/245).

"I asked Abdullah ibn al-Mubarak: How do we know our Rabb, the Almighty? 'He replied: He is above the seventh heaven, upon His Throne,' and we do not say as the Jahmiyyah say that He is here on earth[132]. It was said to Ahmad ibn Hanbal, so he replied: This is exactly what we affirm."

In another narration from the author from him he said:

سألت ابن المبارك: كيف ينبغي لنا أن نعرف ربنا عز وجل؟ قال: على السماء السابعة على عرشه، ولا نقول كما تقول الجهمية: أنه هاهنا في الأرض

"I asked Ibn al-Mubarak: How can we truly know our Rabb, the Almighty?' He replied: Above the seventh heaven upon His Throne, and we do not say as the Jahmiyyah say that He is here on earth."

NARRATION 151

Aflah ibn Muhammad said:

قلت لابن المبارك: إني أكره الصفة، عنى صفة الرب تبارك وتعالى، فقال: وأنا أشد الناس كراهة لذلك، ولكن إذا نطق الكتاب بشيء قلنا به، وإذا جاءت الآثار بشيء جسرنا عليه.

"I said to Ibn al-Mubarak: 'I dislike discussing the attributes, meaning the attributes of the Rabb, Blessed and Exalted be He.' He replied: 'I am the one who dislikes that most of all people. But when the Book affirms something, we affirm it. And when the narrations convey

[132] This was recorded by al-Darimi in his book {Ar-Rad ala'l Marisi} on pages 24 and 103 and in {Ar Rad ala'l Jahmiyyah} on page 50 and by Abdullah ibn Ahmad on pages 7, 25, 35, and 72 through various chains from Ibn Shaqeeq. The narration is authentic as the author {may Allah have mercy on him} stated here and he said in his summary. This is authentically established from Ibn al-Mubarak and Ahmad may Allah be pleased with them. Ibn Taymiyyah also authenticated it in {al-Hamawiyyah} and Ibn al-Qayyim did so in his book {Juyush} on page 44 and elsewhere on page 84 he said It has been authentically reported from him with a reliability nearing tawatur.

something, we accept it.'"[133]

NARRATION 152

And 'Abdullah ibn Ahmad narrated in Al-Radd 'ala al-Jahmiyyah (p. 7) with his chain from Ibn al-Mubarak that a man said to him: 'O Aba 'Abd al-Rahman, I fear Allah because of how often I oppose the Jahmiyyah.' He replied:

لا تخف، فإنهم يزعمون أن إلهك الذي في السماء ليس بشيء

"Do not fear, for they claim that your God (the One in the heavens) is nothing!"[134]

20 - AL-FUDAYL IBN ʿIYAD, SHAYKH OF THE HARAM (D. 187 AH)

NARRATION 153

Ibn Abi Hatim said: Muhammad ibn al-Fadl ibn Musa narrated to us, Abu Muhammad al-Marwazi narrated to us:

سمعت الحارث بن عمير وهو مع فضيل بن عياض يقول: "من زعم أن القرآن محدث فقد كفر، ومن زعم أنه ليس من علم الله فهو زنديق" فقال فضيل: صدقت.

[133] I say: I do not know Aflah ibn Muhammad. This report was narrated by Al-Lalaka'I (1/97/2) and Al-Bayhaqi as cited in Al-Hamawiyyah, where he said: 'Ibn al-Mubarak intended that we dislike initiating descriptions of Allah based on our own opinions until it comes from the Book and authentic narrations.

[134] I say: He cited it in {As-Sunnah} (p. 7) from Ahmad ibn Nasr ibn Malik, who said: A man informed me from Ibn al-Mubarak. Its narrators are trustworthy except for the man who was not named.

"I heard al-Harith ibn Umayr while he was with al-Fudayl ibn Iyad say, 'Whoever claims that the Qur'an is created has disbelieved, and whoever claims that it is not from the knowledge of Allah is a heretic', so al-Fudayl said you have spoken the truth."[135]

21 - HUSHAYM IBN BASHIR, THE SCHOLAR OF THE PEOPLE OF BAGHDAD (D. 183 AH)

NARRATION 154

Abu Hatim al-Razi narrated: Muhammad ibn Yahya ibn Abi Sumaynah reported to us, saying:

جاء رجل إلى هشيم فقال: إن لنا إماماً يقول: "إن" القرآن مخلوق، فقال: اقرأ عليه آخر الحشر، فإن زعم أنه مخلوق فقدرت أن تضرب عنقه فاضرب عنقه

"A man came to Hushaym and said: "We have an imam who says the Qur'an is created." Hushaym replied: "Recite to him the end of Surah al-Hashr. If he claims it is created (and you are able to strike his neck) then strike his neck!"

Similarly, Ahmad ibn Yunus reported: I heard Ibn al-Mubarak say:

من قال: {إِنَّنِي أَنَا اللَّهُ لا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي} مخلوق، فهو كافر.

"Whoever says, '{إِنَّنِي أَنَا اللَّهُ لا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي} {Indeed, I am Allah, there is no deity 'worthy of worship' except Me, so worship Me} (20:14) is

[135] The author said: Muhammad ibn al-Fadl ibn Musa narrated to us, Abu Muhammad al-Marwazi narrated to us. I say: This is an authentic chain, and its narrators are trustworthy. As for Abu Muhammad al-Marwazi, his name is 'Abd al-'Aziz ibn Abi Razmah: Ghazwan al-Yashkuri, their freed slave. Muhammad ibn al-Fadl ibn Musa is Abu Bakr al-Qastalani, and he is reliable as stated by Ibn Abi Hatim (4/1/60)

created,' is a disbeliever.""[136]

22 - NUH AL-JAMIʿ, THE JURIST OF KHORASAN (D. 173 AH)

NARRATION 155

Hafiz Ahmad ibn Saʿid al-Darimi said: I heard my father say, I heard Abu Ismah Nuh ibn Abi Maryam may Allah have mercy on him and a man asked him: 'Is Allah (Exalted and Mighty) in the heaven?' So he narrated the hadith of the Prophet (ﷺ) when he asked the slave girl, 'Where is Allah?' She replied, 'In the heaven.' He then said, 'Free her, for she is a believer.'" Then he said:

سَمَّاهَا النبي صلى الله عليه وسلم مُؤْمِنَةً أَنْ عَرَفَتْ أَنَّ اللَّهَ عز وجل فِي السَّمَاءِ.

"The Prophet (ﷺ) called her a believer because she knew that Allah (Exalted is He) is in the heaven.

This narration was reported by Abdullah ibn Ahmad ibn Hanbal in his book {as-Sunnah}, from Ahmad. [137]

[136] I say: Its chain of narration is good.

[137] I say: This Nuh is accused [of lying], as previously mentioned [p. 134]. The author cited him only to reference his knowledge and juristic insight especially since he was a Hanafi not for the validity of his hadith or narrations. As for Ahmad ibn Sa'eed al-Darimi he is among the teachers of the two Shaykhs [Bukhari and Muslim], He is not Uthman ibn Sa'eed al-Darimi the author of ar-Radd ala al-Marisi and ar-Radd ala al-Jahmiyyah nor Abdullah ibn Abdur rahman compiler of Sunan known as Musnad ad-Darimi. But his father Sa'eed ibn Sakhr al-Darimi Ibn Abi Hatim said in al-Jarh wat-Tadeel 2/1/34 about his father that he is 'unknown'. I say: His mention was dropped from the printed version of "As-Sunnah" (p. 71).

23 - 'ABBAD IBN AL-'AWWAM, THE HADITH SCHOLAR OF WASIT [D. 185 AH]

NARRATION 156

Abbad ibn al-'Awwam said:

كلمت بشراً المريسي وأصحابه فرأيت آخر كلامهم ينتهي أن يقولوا: ليس في السماء شيء، أرى أن لا يناكحوا ولا يوارثوا

"I spoke with Bishr al-Marisi and his companions, and I found that the conclusion of their discourse was: 'There is nothing in the heaven.' I hold the view that they should neither be married nor inherit". [138]

24 – THE QADI ABU YUSUF (MAY ALLAH HAVE MERCY ON HIM) DIED IN THE YEAR 182 AH.

NARRATION 157

It's authentically reported from Abu Yusuf (May Allah have mercy on him) that he said:

من طلب الدين بالكلام تزندق، ومن طلب المال بالكيمياء أفلس، ومن تتبع غريب الحديث

[138] I say: Abdullah reported it in {as-Sunnah} page 13 and 32 through Yahya ibn Ismail al-Wasiti who was narrated from by a group of trustworthy narrators though he himself was not declared reliable he said I heard Abbad ibn al-Awwam and he mentioned the narration without the words "I see that they should not be married or inherited from" this part is only found in {as-Sunnah} page 25 from Abdur Rahman ibn Mahdi who said there is no group among the people of desires worse than the followers of Jahm their speech revolves around saying (there is nothing in the heaven) by Allah I believe they should neither be married nor inherited from.

كذب.

"Whoever seeks knowledge of the religion through [Ilm] al-Kalam becomes a heretic. Whoever seeks wealth through alchemy goes bankrupt. And whoever seeks Ghareeb hadith becomes a liar."[139]

[**Translator's note:** Ghareeb Ahadith are often considered questionable; however, their authenticity depends on the chain. Any Hadith that meets the criteria for authenticity will be considered Sahih, even if it is classified as Ghareeb.]

NARRATION 158

Bashar ibn Musa al-Khuffaf said:

جاء بشر بن الوليد الكندي إلى القاضي أبي يوسف فقال له: تنهاني عن الكلام وبشر المريسي وعلي الأحول يتكلمون! قال: وما يقولون: قال: يقولون: الله في كل مكان، فقال أبو يوسف: علي بهم، فانتهوا إليهم وقد قام بشر، فجيء بعلي الأحول وبالآخر شيخ، فقال أبو يوسف -ونظر إلى الشيخ-: لولا أن فيك موضع أدب لأوجعتك فأمر به إلى الحبس، وضرب الأحول وطوف به.

"Bishr ibn al-Walid al-Kindi came to the Qadhi Abu Yusuf and said to him: You forbid me from engaging in Kalam, while Bishr al-Marisi and Ali-Ahwal are speaking about these issues! Abu Yusuf asked: "And what are they saying?" He replied: "They say that Allah is in every place." So Abu Yusuf said: "Bring them to me." When they went to them, Bishr had already left, but they brought Ali al-Ahwal and another older man. Abu Yusuf looked at the old man and said: If you didn't appear to be a man of some manners, I would have had you

[139] It was reported by al-Harawi in his book (Dhamm al-Kalam) (6/104/1) through two different chains from Imam Abu Yusuf. Ibn Taymiyyah also firmly attributed this statement to him in his treatise al-Jawab al-Fasil, found in the manuscripts of al-Maktab al-Islami. Al-Harawi also reported a similar statement from Imam Malik in the same book (5/94/2).

beaten severely. Then he ordered for him to be imprisoned, and ʿAli al-Ahwal was beaten and paraded around the streets."[140]

NARRATION 159

Ali ibn al-Hasan al-Karraʿi said: Abu Yusuf said:

ناظرت أبا حنيفة ستة أشهر، فاتفق رأينا على أن من قال: القرآن مخلوق فهو كافر.

"I debated with Abu Hanifa for six months, and we both agreed that anyone who says the Qur'an is created is a disbeliever."[141]

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[140] The author mentioned it through the narration of Ibn Abi hatim: Hasan ibn Ali ibn Mihran narrated to us, saying: 'Bashshar ibn Musa al-Khuffaf narrated to us. I say: This Basshar is weak and makes many mistakes.

[141] He mentioned it through the narration of the hafiz Ibn Abi Hatim: He said, Ahmad ibn Muhammad ibn Muslim narrated to us, saying: ''ʿAli ibn al-Hasan al-Karra'i narrated to us. I say: This chain is good. As for ʿAli ibn al-Hasan, he appears to be ʿAli ibn al-Hasan al-Bazzaz al-Tamimi al-Razi, known as Karraʿ. He narrated from Malik ibn Anas, Hammad ibn Zayd, and others of their rank. He was narrated from by Abu Hatim and Abu Zurʿah, and they said: "There was nothing wrong with him," as mentioned in al-Jarh wa al-Taʿdil (3/1/180). As for Ahmad ibn Muhammad, it appears he is Ahmad ibn Yazid ibn Muslim al-Ansari al-Atrabulusi, known as Ibn Abi al-Hanajir. Ibn Abi Hatim said (1/1/73): We wrote from him, and he is saduq. And I found another chain for it from Abu Yusuf, reported by al-Bayhaqi in {Al-Asma} (p. 251), from Abdullah ibn Ahmad ibn Abd al-Rahman ibn Abdullah ad-Dashtaki, who said: I heard my father say: I heard Abu Yusuf the Qadhi say, then he mentioned it. And he said: Abu Abdullah meaning al-Hakim said: All the narrators of this report are trustworthy. Then he reported from the route of Muhammad ibn Sabiq, who said: I asked Abu Yusuf: Did Abu Hanifah use to say that the Qur'an is created? He said: Allah forbid! Nor do I say it. And al-Khatib reported in At-Tarikh (13/377) the narration of the book through the route of Muhammad ibn Shuja'a al-Thalji, who narrated it to us from Muhammad ibn Sama'ah from Abu Yusuf. but its chain of narration is worthless; this al-Thalji is matruk, as stated in At-Taqrib. So, reliance is upon the previously mentioned chains. As for what al-Khatib narrated (13/379) through the chain of Sa'id ibn Muslim al-Bahili, who said: We said to Abu Yusuf, "Why do you not narrate to us from Abu Hanifah?" He said: "What would you do with him? He died, on the day he

died, saying: 'The Qur'an is created.'" I say: There is doubt regarding its authenticity from Abu Yusuf, because this al-Bahili is not known as a narrator, and thus he was overlooked and not mentioned in the books of narrators. Even Ibn Abi Hatim did not mention him in his book, despite his comprehensiveness and wide coverage. Perhaps the reason for this is what al-Khatib hinted at the end of his biography (9/74) He was originally from Basra, but had settled in Khurasan, and the ruler appointed him to some work in Marw. He came to Baghdad and narrated there, and he narrated from Muhammad ibn Ziyad ibn al-A'rabi, the linguist. He was knowledgeable in hadith and Arabic, but he would not make himself readily available to the people. However, in At-Tarikh, there are several other reports that Abu Hanifah used to say: "The Qur'an is created." But I carefully examined some of them and found that they are not free from flaws, and perhaps the rest are likewise especially since al-Khatib narrated from Imam Ahmad that he said: "It has not been authentically established with us that Abu Hanifah used to say: 'The Qur'an is created." I say: And this is what we assume of Imam Abu Hanifah, may Allah have mercy on him. And if something contrary to that is authentically reported from him, perhaps it was before his debate with Abu Yusuf, as stated in the established narration from him in the book. After debating with him (for some reason the debate continued for six months) he ultimately agreed with him that the Qur'an is uncreated, and that whoever says "the Qur'an is created" is a disbeliever. This, in fact, is among the many evidences of the virtue of Abu Hanifah for he was not overtaken by pride, nor did he arrogantly refuse to follow his student Abu Yusuf when it became clear to him that the truth was with him. May Allah have mercy on him and be pleased with him. However, what is truly regrettable is that many of his followers, especially the later ones, misinterpreted his statement in a way that effectively negates his original position. They explain it away by interpreting it as referring to 'internal speech' (al-kalam al-nafsi), As was previously pointed out, I believe. So here is Shaykh al-Kawthari, The flag-bearer of the Khalaf and of slander against the Salaf commenting on the debate between Abu Yusuf and Abu Hanifah. After mentioning the various views regarding the Speech of Allah, he labels the Ahl al-hadith as "Hashwiyyah" for saying that the Speech of Allah is with letters and sound, and claims that their disagreement carries no weight! He said: "So the dispute remained between us and the Muʿtazilah, and in reality, it goes back to affirming or denying the concept of internal speech, and whether the Qur'an is that or is it composed of letters, which is tangible speech, meaning that which is audible. There is no disagreement between us regarding the occurrence of audible speech, nor between them regarding the eternality of internal speech if it were to be established. The debate and discussion over whether internal speech exists and whether it is the Qur'an is what we should understand from the reported six-month debate between Abu Hanifah and Abu Yusuf, after which they concluded that whoever says the Qur'an is created is a disbeliever". And thus, al-Kawthari aligned himself with the Muʿtazilah in denying that the Qur'an is the speech of Allah, the

NARRATION 160

Bashshar al-Khuffaf said; I heard Abu Yusuf say:

من قال القرآن مخلوق، ففرض منابذته

"Whoever claims that the Qur'an is created, it is obligatory to oppose him."[142]

Blessed and Exalted, but he did so through trickery and evasiveness, as is the case with others like him who outwardly portray themselves as being from Ahl al-Sunnah wal-Jamaʿah!! Yet what their hearts conceal is even greater. They claim that the Qur'an is "inner speech", which is not audible. Therefore, when they are asked: Who first spoke the Qur'an in audible form? and who heard it from Him first?, they cannot provide a clear answer. The reality is that those who negate the speech of Allah (exalted is He) are effectively saying that the Qur'an is not the speech of Allah. And if that is so, then whether the first to utter it aloud was Jibril or Muhammad (peace be upon them), their view ultimately aligns with that of the disbelievers of Quraysh, about whom Allah said in the Qur'an: "This is nothing but the speech of a human being" [74:25]. Even if they do not explicitly say it is the speech of a human being, they inevitably assert that it is the speech of Jibril or another of the creation. Thus, they share in the underlying aim of the disbelievers' statement, namely, that the Qur'an is not from the speech of Allah, the Exalted. So Allah is the One from whom help is sought against this misguidance, to which many of the later generations have fallen. And this is a punishment from Allah upon them for turning away from the path of the Salaf and the Ahl al-Hadith. May Allah gather us in their company and cause us to die upon their creed. Waki' ibn al-Jarrah said: Do not take lightly their statement: 'The Qur'an is created,' for it is one of the worst of their sayings. They are, in reality, leading to denial. It was narrated by al-Bukhari in {Af'al al-'Ibad} (p. 71) and al-Bayhaqi. Al-Bayhaqi commented on this in p. 254. "We have narrated something similar to this from many other scholars and jurists of the cities, may Allah be pleased with them. No opposing opinion has been proven to us from anyone among the companions and their successors, may Allah be pleased with them all."

[142] I say: Bashshar is weak as mentioned earlier.

25 - ABDULLAH IBN IDREES, ONE OF THE PROMINENT FIGURES (D. 192 AH)

NARRATION 161

Abu Hatim al-Razi said: al-Hasan ibn al-Sabbah narrated to us, who said:

سئل عبد الله بن إدريس فقيل له: إن قبلنا قوماً يقولون: القرآن مخلوق. قال: من النصاري؟ قيل: لا، قال: فمن اليهود؟ قيل: لا، قال: من المجوس؟ قيل: لا، قال: ممن؟ قيل: من المسلمين. قال: ما هم بمسلمين، ثم قال: بسم الله الرحمن الرحيم، فالله لا يكون مخلوقا، والرحمن لا يكون مخلوقا، والرحيم لا يكون مخلوقا، هؤلاء زنادقة

"Abdullah ibn Idris was asked, 'There are people who say that the Qur'an is created.' He replied, 'Are they Christians?' It was said, 'No.' He then asked, 'Are they Jews?' It was said, 'No.' He asked, 'Are they Zoroastrians?' It was said, 'No.' He then asked, 'Who are they?' It was said, 'They are Muslims.' He responded, 'They are not Muslims' Then he said بسم الله الرحمن الرحيم : **{In the name of Allah, the Most Merciful, the Most Compassionate.} 'Allah' cannot be created, 'the Most Merciful' cannot be created, 'the Most Compassionate' cannot be created. These are heretics."**[143]

NARRATION 162

[143] I say: Its chain is sahih and it has another chain of narration, which the author refers to later. It was narrated by Abdullah ibn Ahmad in {Al-Sunnah} (p. 8). Ahmad ibn Ibrahim narrated to me: Yahya ibn Yusuf al-Zami narrated to me, saying: 'I was present with Abdullah ibn Idris when a man said to him, "O Abu Muhammad! There are people among us who say that the Qur'an is created." He asked, "Are they Jews?" He said, "No"... and so on.' I say: Its chain is sahih. Its narrators are the narrators of Sahih. Ahmad ibn Ibrahim is al-Durqi, the Hafiz. He was corroborated by Muhammad ibn Abd Abu Ja'far al-Baghdadi, who narrated it in Bukhari's 'Khalq al-Afaal' (p. 69, Indian edition).

A similar report has been narrated with another chain of transmission from Ibn Idris al-Awdi, the imam, who was without equal in his time and of great status.

26 - MUHAMMAD IBN AL-HASAN, THE JURIST OF IRAQ (131–189 AH)

NARRATION 163

Ahmad ibn al-Qasim ibn 'Atiyyah said: I heard Abu Sulayman al-Juzjani say: I heard Muhammad ibn al-Hasan say:

والله لا أصلي خلف من يقول: القرآن مخلوق، ولا أستفتى إلا أمرت بالإعادة.

"By Allah, I will not pray behind anyone who says the Qur'an is created, and I do not give a fatwa without ordering that the prayer be repeated."[144]

NARRATION 164

The author also narrated with his chain from ʿAmr ibn Wahb:

سمعت شداد بن حكيم يذكر عن محمد بن الحسن في الأحاديث -أن الله يهبط إلى السماء الدنيا- ونحو هذا من الأحاديث، "أن هذه الأحاديث" قد روتها الثقات، فنحن نرويها، ونؤمن بها، ولا نفسرها

"I heard Shaddad ibn Hakim report from Muhammad ibn al-Hasan regarding the Ahadith, such as 'that Allah descends to the lowest heaven' and other similar Ahadith that 'these Ahadith have been transmitted by trustworthy narrators, so we narrate them, believe in them, and do not explain them (i.e. meaning their how-ness as we

[144] I say: I do not know who Abu Sulayman al-Juzjani is.

already clarified earlier).'"[145]

NARRATION 165

Abu al-Qasim Hibat Allah al-Lalaka'i, Shaykh Muwaffaq al-Din al-Maqdisi, and others transmitted with their chain from ʿAbd Allah ibn Abi Hanifah al-Dabusi, who said: I heard Muhammad ibn al-Hasan say:

اتفق الفقهاء كلهم من المشرق إلى المغرب على الإيمان بالقرآن والأحاديث التي جاء بها الثقات عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عليه وسلم في صفة الرب عز وجل من غير تفسير ولا وصف ولا تشبيه، فمن فسر شيئاً من ذلك فقد خرج مما كان عليه النبي صلى الله عليه وسلم وفارق الجماعة "فإنهم لم ينفوا ولم يفسروا، ولكن آمنوا بما في الكتاب والسنة ثم سكتوا، فمن قال بقول جهم فقد فارق الجماعة" لأنه وصفه بصفة لا شيء.

"All the jurists, from East to West, have agreed on belief in the Qur'an and the hadiths that have been transmitted by trustworthy narrators from the Messenger of Allah ﷺ regarding the attributes of the Rabb, the Mighty and Majestic, without tafsir (i.e. explanation of modality), description, or resemblance. Whoever reinterprets any of that has departed from what the Prophet (peace be upon him) was upon and has separated from the community (al-jamaʿah). For they neither denied nor explained but believed in what is in the Book and the Sunnah, and then remained silent. Whoever speaks with the statement of Jahm has left al-jamaʿah, because he described Him with an attribute of nonexistence."

[145] I say: Al-Lalaka'I recorded it in "al-Sunnah" (98/1), and the author transmitted it from him through his chain. As for ʿAmr ibn Wahb: if he is at-Ta'ifi, then he is unknown; and if he is the Qurashi, then Ibn Abi Hatim said (3/1/266) from his father: He is contradictory in Hadith.

27 - BUKAYR IBN JA'FAR AL-SULAMI, ONE OF THE SCHOLARS OF JURJAN

NARRATION 166

Abu Ahmad ibn ʿAdi said: "I hope there is no problem with him." Then he narrated with his chain from Ibrahim ibn Musa, who said:

كنت عند بكير بن جعفر "فجاء رجل فقال: الله على عرشه، كيف؟ فقال بكير: جروا برجله، فجروه.

"I was with Bukayr ibn Jaʿfar when a man came and said, 'Allah is over the Throne, how [is that]? So Bukayr said, 'Drag him by his leg', and they dragged him."[146]

28 - BISHR IBN 'UMAR AL-ZAHRANI THE HAFIZ (D. 207 AH)

NARRATION 167

'Abd Allah ibn Shirawayh said: I heard Ishaq ibn Rahawayh, who informed us from Bishr ibn ʿUmar, who said:

سمعت غير واحد من المفسرين يقولون: "الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى" على العرش ارتفع.

"I heard more than one of Mufassirs saying: {The Most Merciful rose over the Throne} (20:5), meaning 'He rose (irtafaʿa) over the

[146] I say: Ibn Adi recorded it in the biography of this Bukayr in al-Kamil, and he said: I hope there is nothing wrong with him. The author (may Allah have mercy on him) also cited it through his chain. Ibn ʿAdi said (Q 37/2): Muhammad ibn Umar told me, he said: I heard Muhammad ibn Yusuf al-Istarabadhi say: I heard Ibrahim ibn Musa say and then he mentioned it. I say: As for this ibn Umar, I do not know who he is.

Throne.'" [147]

29 - YAHYA AL-QATTAN THE MASTER OF HUFFAZ (120–198 AH).

NARRATION 168

Abu Hatim al-Razi said: 'Abbas al-'Anbari narrated to me, [saying]: I heard Abu al-Walid al-Tayalisi report that Yahya ibn Sa'id said:

كيف بِـ: {قُلْ هُوَ اللَّهُ أَحَدٌ}، يقولون هذا مخلوق؟!

"How can they say, {Say: He is Allah, the One} (112:1) is created?!"[148]

30 - MANSUR BIN AMMAR, THE ADMONISHER OF HIS TIME.

NARRATION 169

From Salmuwayh ibn Asim the judge of Hajar, who said: Bishr al-Marisi wrote to Mansur ibn ʿAmmar asking him about the saying of Allah the Exalted: {The Most Merciful rose over the Throne} (20:5) how did He rise? So he wrote back to him:

[147] I say: This is an authentic chain, continuous with trustworthy memorizers. Indeed, Ishaq ibn Rahawayh is a trustworthy and well-known Hafiz, a contemporary of Imam Ahmad And ʿAbdullah ibn Shirawayh is also a trustworthy hafiz. He is ʿAbdullah ibn Muhammad ibn ʿAbd al-Rahman ibn Shirawayh ibn Asad al-Qurashi al-Muttalibi al-Nisaburi. It was said about him in Shadharat al-Dhahab (2/246): One of the trustworthy narrators, he heard from Ishaq ibn Rahawayh and Ahmad ibn Mani' and others of their rank. He authored several works and was trustworthy.

[148] Al-Bukhari cited it in his work {Af,al al-Ibad} (p. 69-70) through Abu al-Walid.

استواؤه غير محدود، والجواب فيه تكلف، ومسألتك عن ذلك بدعة، والإيمان بجملة ذلك واجب، قال الله تعالى: {فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ} .

"His rising is not limited, and answering about it is an overstep [into what is beyond us], and your question about it is an innovation. Believing in its general meaning is obligatory. Allah the Exalted said: {Those with deviant hearts follow the unclear Ayaat seeking ˹to spread˺ doubt through their ˹false˺ interpretations} (3:7)." [149]

Mansur ibn ʿAmmar was held as a prime example in delivering admonitions and softening hearts. On one occasion, he led the people in the prayer for rain, and they were granted rain. Al-Layth ibn Saʿd gave him a female servant and one thousand dinars.

[149] I say: Al-Khatib narrated it in the biography of Mansur in Tarikh Baghdad (13/75–76), through the chain of Abu ʿAli al-Husayn ibn al-Qasim al-Kawkabi, who said: Jarir ibn Ahmad ibn Abi Du'ad Abu Malik narrated to us, who said: Salmuwayh ibn ʿAsim the judge of Hajar, who also served as judge in the Jazirah and Sham narrated to me, and he mentioned the story. I say: This chain is weak. Regarding this Al-Kawkabi, Hafiz Ibn Hajar stated in {Lisan al-Mizan}. "A well-known reporter, I have found in his reports many rejected reports, despite their good chains..". Then he narrated a report about two men, one of them being Ibn Jurayj, sat in the Prophet's Mosque (peace be upon him), meaning one of them did. When someone objected to them, Ibn Jurayj said: 'We are in a garden from the gardens of Paradise, and in Paradise is whatever the souls desire!' The Hafiz said: "So he mentioned an astonishing story, far from being authentic and what testifies to its falsehood is that..." I say: As for those above him [in the chain], I did not recognize them. Refer to Tarikh Ibn ʿAsakir regarding Salmuwayh ibn ʿAsim. ʿAbdullah narrated in al-Sunnah (p. 24): ʿUthman ibn AbiShaybah narrated to us saying: "I was with Sufyan ibn ʿUyaynah, Myself and Abu Bakr and Abu Muhammad, meaning his two brothers, ʿAbdullah and Qasim. Mansur ibn ʿAmmar asked him regarding the issue 'Is the Qur'an created?' Sufyan rejected the question, became angry, and his anger intensified. Sufyan said to him: 'I think you are a devil. I think you are a devil, rather, you are a devil.' It was said to him: 'O Abu Muhammad, he is a man of Sunnah, and he...' But Sufyan refused and rejected the very question he had asked". I say: Perhaps al-ʿUqayli's statement about Mansur "he had a tendency toward Jahmism" was due to this story. But it is not hidden that merely asking about the Qur'an (whether it is created) does not necessarily mean the questioner affirms that belief. It's possible he held the opposite view and only asked to gain more knowledge from the one being asked. And Allah knows best.

31 - ABU NUʿAYM AL-BALKHI: I DO NOT KNOW HIM.

NARRATION 170

Yahya ibn Ayyub said: Abu Nuʿaym al-Balkhi narrated to us that he had met Jahm and:

كان لجهم صاحب يكرمه ويقدمه على غيره، فإذا هو قد صيح به ونذر، ووقع فيه. فقلت له: لقد كان يكرمك، فقال: إنه قد جاء منه ما لا يحتمل، بينا هو يقرأ "طه" والمصحف في حجره، فلما أتى على هذه الآية {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} قال: لو وجدت السبيل إلى أن أحكها من المصحف لفعلت، فاحتملت هذه، ثم إنه بينا هو يقرأ آية إذ قال: ما أظرف محمدا حين قالها! ثم بينا هو يقرأ "طسم" القصص، والمصحف في حجره إذ مر بذكر موسى، فدفع المصحف بيديه ورجليه وقال: أي شيء هذا؟ ذكره هنا فلم يتم ذكره، "وذكره فلم يتم ذكره"

"Jahm had a companion whom he would honor and prefer over others. Then one day, I found him denouncing Jahm and criticizing him. So I asked him, but he used to honor you? He replied: Indeed, but he has done things that cannot be tolerated. One day, while he was reading Surah Ta-Ha with the Qur'an in his lap, he came to the Ayah: {The Most Merciful rose over the Throne} [20:5], and he said, 'If I could find a way to erase this Ayah from the Qur'an, I would!' I tolerated that. Then, while he was reading another Ayah, he said: 'How clever Muhammad ﷺ was when he said that!' And again, when he was reading Ta-seen-meem (Surah al-Qasas) and came across the mention of Musa, he pushed the Qur'an away with his hands and feet, saying: 'What is this? He mentioned him here but did not complete his story! He mentioned him [again later], but [again] did not complete his story!'"

I remembered... Abu Nu'aym is Shuja' ibn Abi Nasr al-Muqri, one of the prominent companions of Abu ʿAmr ibn al-ʿAlaʾ. It was narrated by

ʿAbdullah ibn Ahmad al-Saghani from Yahya ibn Ayyub. [150]

32 - ABU MU'ADH AL-BALKHI, THE JURIST.

NARRATION 171

Ibn Abi Hatim said: Zakariya ibn Dawud ibn Bakr narrated to us: I heard Abu Qudamah al-Sarakhsi say: I heard Abu Muʿadh Khalid ibn Sulayman in Farghanah say:

كان جهم على معبر ترمذ، وكان فصيح اللسان، ولم يكن له علم ولا مجالسة لأهل العلم، فكلم السمينة، فقالوا له: صف لنا ربك عز وجل الذي تعبده، فدخل البيت لا يخرج منه، ثم خرج إليهم بعد أيام، فقال: هو هذا الهواء مع كل شيء، وفي كل شيء، ولا يخلو منه شيء، فقال أبو معاذ: كذب عدو الله، بل الله جل جلاله على العرش كما وصف نفسه.

"Jahm was at the crossing of Tirmidh. He was eloquent in speech but had no knowledge nor kept company with the people of knowledge. He spoke to Sumaniyyah and they asked him, 'Describe to us your Rabb, the Almighty, whom you worship.' So he entered his house and did not come out for days. Then, after some time, he emerged and said, 'He is this air, with everything, in everything, and nothing is devoid of Him.' Abu Mu'adh responded, 'The enemy of Allah has lied! Rather, Allah, majestic and exalted, is upon the Throne, as He has

[150] I say: It was cited through the route of Ibn Abi Hatim: ʿAbdullah ibn Muhammad ibn al-Fadl al-Asadi narrated to us, saying: Yahya ibn Ayyub narrated to us. I say: It was cited through the route of Ibn Abi Hatim: ʿAbdullah ibn Muhammad ibn al-Fadl al-Asadi narrated to us, saying: Yahya ibn Ayyub narrated to us. I say this is an authentic isnad. Al-Bukhari also recorded it in Khalq Afʿal al-ʿIbad (p. 71): Abu Jaʿfar (Muhammad ibn ʿAbdullah) narrated to me, saying: Yahya ibn Ayyub narrated to me, with the same wording. And this isnad is also authentic; its narrators are those found in the Sahih. Abu Jaʿfar is Muhammad ibn ʿAbdullah ibn al-Mubarak al-Mukharrami. And Abdullah also narrated it, as the author will mention later, and it is in Al-Sunnah (page 30), and its chain of transmission is also authentic.

described Himself.'"[151]

33 - SUFYAN IBN 'UYAYNAH, ONE OF THE NOTABLE IMAMS (107-198 AH)

NARRATION 172

Ibn Abi Hatim said: Muhammad ibn al-Fadl ibn Musa narrated to us, saying: Muhammad ibn Mansur al-Makalli al-Jawwaz narrated to us, saying:

رأيت سفيان بن عيينة، وسأله رجل: يا أبا محمد ما تقول في القرآن؟ فقال: كلام الله منه خرج وإليه يعود.

"I saw Sufyan and a man asked him: 'What do you say about the Quran?' He replied: It is the speech of Allah, From him it came and to him it returns." [152]

NARRATION 173

Abu Bakr al-Khallal said: Harb al-Karmani narrated to us, he said: Ishaq ibn Rahawayh narrated to us from Sufyan from ʿAmr ibn Dinar, who said:

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[151] I say: Its chain is Sahih. Abu Qudamah al-Sarakhsi is trustworthy and a memorizer; his name is ʿUbayd Allah ibn Saʿid al-Yashkuri al-Sarakhsi. Zakariya ibn Dawud ibn Bakr is also trustworthy and is documented in al-Jarh wa al-Taʿdil (1/2/602). He was followed up by Ibn Khuzaymah, who narrated it through his chain and it was recorded by al-Bayhaqi in al-Asmaʾ wa al-Sifaat (pp. 427–428).

[152] I say: Its chain is authentic. Al-Jawwaz is trustworthy and one of the shaykhs of al-Nasaʾi, and Ibn Musa has already been mentioned. This statement was also heard by al-Darimi (al-Radd ʿala al-Jahmiyyah, p. 100) from Ishaq from Sufyan. Al-Bayhaqi also narrated it (p. 245) through Muhammad ibn Ishaq ibn Rahawayh from his father and from other routes as well from Ibn ʿUyaynah.

أدركت الناس منذ سبعين سنة أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عليه وسلم فمن دونهم يقولون: الله خالق، وما سواه مخلوق إلا القرآن، فإنه كلام الله منه خرج وإليه يعود.

"I met the people seventy years ago, the Companions of the Messenger of Allah ﷺ and those after them and they used to say: Allah is the Creator, and everything besides Him is created, except for the Qur'an it is the Speech of Allah, from Him it came and to Him it shall return."[153]

And this has been mass-transmitted from Ibn 'Uyaynah. [154]

NARRATION 174

Abu Bakr al-Saghani said: Luwayn narrated to us, saying:

قيل لابن عيينة: هذه الأحاديث التي تروى في الرؤية؟ قال: حق "على" ما سمعناها ممن نثق به ونرضاه.

"Someone asked Ibn 'Uyaynah about the hadiths concerning seeing [Allah]. He said: It is true, based on what we have heard from those

[153] I say: Its chain of narration is Sahih, consecutively narrated by reliable scholars. Al-Bukhari said in the beginning of 'Khalq al-Afʿal': 'Al-Hakam ibn al-Tabari narrated to me, he said: Sufyan ibn 'Uyaynah said: I met our elders seventy years ago, among them Amr ibn Dinar, who said: The Qur'an is the speech of Allah, not created.' And its chain is good.

[154] I say: Refer to {Masa'il Abi Dawud} (p. 265) and 'Al-Sunnah' by Abdullah ibn Ahmad, Page 7, 24, and he narrated on p.31, saying: "I heard Sawwar ibn ʿAbdillah al-Qadi say: I heard my brother, Abd al-Rahman ibn Sawwar ibn ʿAbdillah the Judge, say: 'I was with Ibn 'Uyaynah when the people jumped on Bishr al-Marisi and beat him, saying: "Jahmi!" Sufyan said to him: "O little one! O little one! Did you not hear Allah say: To Him belongs the creation and the command} (7:54)? Allah has told us that creation is different from the command." It was said to Sawwar : What did Bishr say?' He replied: He remained silent, he had no response.' I say: Sawwar is trustworthy and one of the narrators listed in Tahdhib. As for his brother, ʿAbd al-Rahman, I did not find a biography for him in the sources currently available to me.

we trust and are pleased with." [155]

NARRATION 175

Ahmad ibn Ibrahim al-Dawraqi said: Ahmad ibn Nasr narrated to me, saying:

سَأَلْتُ سُفْيَانَ بْنَ عُيَيْنَةَ وَأَنَا فِي مَنْزِلِهِ بَعْدَ الْعَتَمَةِ، فَجَعَلْتُ أَلِحُّ عَلَيْهِ فِي الْمَسْأَلَةِ فَقَالَ: دَعْنِي أَتَنَفَّسُ، فَقُلْتُ: كَيْفَ حَدِيثُ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللهُ عليه وَسَلَّمَ: "أَنَّ اللَّهَ يَحْمِلُ السَّمَوَاتِ عَلَى أُصْبُعٍ، وَالأَرْضِينَ عَلَى أُصْبُعٍ" وَحَدِيثُ "أَنَّ اللَّهَ يَعْجَبُ أَوْ يَضْحَكُ مِمَّنْ يَذْكُرُهُ فِي الأَسْوَاقِ" وَحَدِيثُ "إِنَّ قُلُوبَ الْعِبَادِ بَيْنَ أصبعين من أصابع الرحمن" فقال سفيان: هي كما جاء نُقِرُّ بِهَا، وَنُحَدِّثُ بِهَا بِلا كيف.

"I asked Sufyan ibn Uyaynah while I was at his house late night, and I kept pressing him with the question until he said, "Let me catch my breath!" I said to him, What do you say about the hadith of Abdullah from the Prophet ﷺ: 'Indeed, Allah carries the heavens on one finger and the earths on one finger,'[156] **and the hadith: 'Indeed, Allah is amazed or laughs at the one who remembers Him in the marketplaces,'** [157]**and the hadith: Indeed, the hearts of the servants are between two fingers from the fingers of the Most Merciful?**[158] **So Sufyan said: They are as they have come. We affirm them and**

[155] I say its chain of narration is Authentic.

[156] Agreed upon from the hadith of Ibn Mas'ud, and it is cited in my Takhrij of the book As-Sunnah by Ibn Abi 'Asim, no. 541.

[157] This is how it appears in all the manuscripts, but perhaps there is something wrong, for I do not know of any hadith that mentions markets in this context. There are several Ahadith on this topic cited in As-Sunnah. 554–557, and one of them was already mentioned in biography 10.

[158] Reported by Muslim and others from the hadith of Ibn 'Amr, and it has many corroborating reports which I have cited in the aforementioned book. 219–229.

narrate them without [imagining] 'how'."[159]

34 - ABU BAKR IBN 'AYYASH, THIS IS THE IMAM, (D. 194 AH)

NARRATION 176

The Hafiz, Abu Hatim al-Razi said: I heard 'Ali ibn Salih al-Anmati say: I heard Abu Bakr ibn 'Ayyash say:

القرآن كلام الله ألقاه إلى جبرائيل، وألقاه جبرائيل إلى محمد صلى الله عليه وسلم، منه بدأ وإليه يعود.

"The Qur'an is the speech of Allah. He conveyed it to Jibril, and Jibril conveyed it to Muhammad ﷺ. From Him it came, and to Him it returns."[160]

NARRATION 177

Imam Abu Dawud said: Hamzah ibn Sa'id al-Marwazi narrated to us;

[159] I say: Its chain of narration is authentic.

[160] I say: Its chain is authentic. 'Ali ibn Salih al-Anmati is saduq, even though al-Dhahabi criticized him over a hadith he transmitted with a sound chain, attributed to 'A'ishah in marfu' form: "The leaders of the Caliphate after me are Abu Bakr and 'Umar." However, Hafiz responded to this in Lisan al-Mizan saying: "In Ibn Hibban's Thiqat: "Ali ibn Salih. He narrated from 'Ubayd Allah ibn Idris. The people of Iraq narrated from him. He is sound in hadith. This is undoubtedly referring to al-Anmati, so caution is required when the author weakens someone before him. Therefore, one should verify those whom the author weakened before him and examine those below the subject of the biography. I say: I am inclined to believe that he is the one mentioned in al-Jarh wa al-Ta'dil (3/191): "'Ali ibn Salih ibn Wasim al-Jawsuqi al-Razi. He narrated from Ibn Abi Fudayk and others... and was narrated from by Yahya ibn 'Abdak al-Qazwini and my father. He is saduq. My father was asked about him, and he said: saduq.'" He was narrated from by Abu Hatim, just as he narrated from al-Anmati, so it is indeed him. And Allah knows best.

he said: I asked Abu Bakr ibn 'Ayyash, and he said:

من زعم أن القرآن مخلوق فهو عندنا كافر زنديق.

"Whoever claims that the Qur'an is created is, in our view, a disbelieving heretic". [161]

NARRATION 178

Yahya al-Hammani said: Abu Bakr ibn 'Ayyash narrated to me:

جئت ليلة إلى زمزم، فاستقيت منها دلواً لبناً وعسلاً.

"One night, I went to Zamzam, and I drew a bucket filled with milk and honey."

NARRATION 179

Abu Hashim al-Rifa'i said: I heard Abu Bakr say:

الخلق أربعة، معذور، ومخبور، ومجبور، ومثبور، فالمعذور: البهائم، والمخبور: فابن آدم، والمجبور: الملائكة، والمثبور: إبليس.

"Creation is of four types: Ma'dhur (excused) – the animals, Makhbur (Informed) – the children of Adam, Majbur (compelled) – the angels, Mathbur (doomed) – Iblees."

[**Translator's note:** Perhaps what's intended by "Majbur" is the fact that the Angels have no desire to sin, as for the common claim that they have no free will then from what's apparent this is not correct and there are many evidences to indicate this. Such as the Angels

[161] I say: It was recorded by Abu Dawud in al-Masa'il, page 267, and its chain of narration is good.

questioning Allah regarding the creation of Adam (2:30) or likewise the fact that they argued amongst themselves in the hadith of the man who killed 99 (Sahih al-Bukhari 3470), The fact the Angel of death said to Allah after being punched by Musa 'I would have dealt with him harshly' – Indicating the ability to act upon choice as mentioned in the narration 10, along with the other indications in the sunnah and Allah knows best].

35 - ALI IBN 'ASIM, THE MUHADDITH OF WASIT (108–201 AH)

NARRATION 180

Yahya ibn 'Ali ibn 'Asim said:

كنت عند أبي فاستأذن عليه المريسي، فقلت له: يا أبة. مثل هذا يدخل عليك؟ قال: وما له؟ قلت: إنه يقول: القرآن مخلوق، ويزعم أن الله معه في الأرض، وكلاماً ذكرته. فما رأيت اشتد عليه مثل ما اشتد في أن الله معه في الأرض، وأن القرآن مخلوق.

"I was with my father when [Bishr] al-Marisi sought permission to enter. I said to him: 'O my father! A man like this enters upon you?' He replied, 'What about him?' I said, 'He says the Qur'an is created, and he claims that Allah is with us on earth,' and I mentioned other such statements. I never saw him become as angry as he did over the claim that Allah is with us on earth and that the Qur'an is created."[162]

NARRATION 181

[162] I say: I do not recognize Yahya ibn 'Ali ibn 'Asim, and he was not mentioned among those who narrated from his father, 'Ali ibn 'Asim.

'Ali ibn 'Asim said:

رحلت فأعطاني أبي مائة ألف درهم، فرجعت من رحلتي وقد كتبت مائة ألف حديث.

"I travelled, and my father gave me one hundred thousand dirhams. When I returned from my journey, I had written one hundred thousand Ahadith."

He was among the oceans of knowledge; he lived for ninety-four years, but lenient in Hadith.

36 - YAZID IBN HARUN, SHEIKH AL-ISLAM (D. 206 AH)

NARRATION 182

Shadh ibn Yahya said: I heard Yazid ibn Harun being asked: Who are the Jahmiyyah? He said:

من زعم أن الرحمن على العرش استوى على خلاف ما يقر في قلوب العامة فهو جهمي.

"Whoever claims that 'The Most Merciful rose over the Throne' (20:5) in a way different from what settles in the hearts of the common people, then he is a Jahmi." [163]

The word 'yaqir' (settles) is shortened, and by 'the common people', he means the majority of the Muslim community and its scholars. What settled in their hearts from the Ayah is what the wording itself

[163] I say: It was recorded by ʿAbdullah ibn Ahmad in al-Sunnah (p. 11–12), and the author mentioned it through his transmission, although he referred to it here and elsewhere in his book al-Radd ʿala al-Jahmiyyah. ʿAbdullah said: "ʿAbbas ibn ʿAbd al-ʿAzim al-ʿAnbari narrated to me, who said: Shadh ibn Yahya narrated to us." It was also recorded by Abu Dawud in al-Masaʾil (p. 268): "Ahmad ibn Sinan narrated to us, who said: I heard Shadh ibn Yahya." I say: This chain is good. Shadh ibn Yahya was narrated from by a group of trustworthy narrators, and Ahmad mentioned him positively. Al-Bukhari also quoted this report in Afʿal al-ʿIbad with a definitive expression (sighah al-jazm), saying: "Yazid ibn Harun warned against the Jahmiyyah, saying…" and then he mentioned the report.

indicates, along with their certainty that the One who rose over the Throne is unlike anything else.

This is what became firmly rooted in their sound fitrah and healthy intellects. If it had a meaning other than that, they would have spoken it and they would not have neglected it.

And if any one of them had interpreted istiwaʾ (rising above) in another way, people's efforts would have focused on preserving and transmitting it. And had it been transmitted, it would have become well known.

As for the rare case where among the ignorant and foolish there might be someone who understands from istiwaʾ something implying deficiency or resemblance, likening the unseen to the seen, or the Creator to the creation then this is unusual. Whoever says such a thing is to be rebuked and taught.

But I do not think that any of the general public truly holds that in their heart. And Allah knows best.

37 - SAʿID IBN ʿAMIR AL-DUBAʿI, THE SCHOLAR OF BASRA (122–208 AH)

NARRATION 183

Abd al-Rahman ibn Abi Hatim said: My father narrated to us, saying: I was told about Saʿid ibn ʿAmir al-Dubaʿi that he mentioned the Jahmiyyah and said:

هم شر قولاً من اليهود والنصاري، قد اجتمع اليهود والنصارى، وأهل الأديان مع المسلمين، على أن الله عز وجل على العرش. وقالوا هم: ليس على شيء.

"They are more evil in speech than the Jews and Christians. The Jews, Christians, and the followers of all religions (along with the

Muslims) have agreed that Allah (the Mighty and Majestic) is above the Throne. But they say: He is not upon anything.

38 - WAKIʿ IBN AL-JARRAH, THE SCHOLAR OF KUFA (127–197 AH)

NARRATION 184

Ahmad ibn Hanbal (may Allah be pleased with him) said:

حدثنا وكيع عن إسرائيل بحديث "إذا جلس الرب جل جلاله على الكرسي" فاقشعر رجل عند وكيع، فغضب وكيع وقال: أدركنا الأعمش والثوري يحدثون بهذه الأحاديث ولا ينكرونها.

"Wakiʿ narrated to us from Isra'il a hadith: 'When the Rabb (Glorified and Exalted be He) sits on the Kursi.'" A man shuddered upon hearing this in the presence of Wakiʿ, so Wakiʿ became angry and said: 'We met al-Aʿmash and al-Thawri, and they used to narrate these ahadith and did not reject them.'"

This was narrated by Abu Hatim from Ahmad.[164]

NARRATION 185

[164] I say: Rather, this was narrated by ʿAbdullah in al-Sunnah (p. 70) from his father Ahmad. As for the hadith of Isra'il mentioned earlier, it is not authentic, for it is mawquf (and not attributed to the Prophet), Isra'il narrates it from Abul shaq, from ʿAbdullah ibn Khalifah, from ʿUmar, who said something similar. It was recorded by al-Darimi in al-Radd ʿala al-Marisi (p. 74). And it was also recorded by ʿAbdullah ibn Ahmad (p. 70): My father narrated to me, saying: ʿAbd al-Rahman narrated to us from Sufyan from Abu Ishaq, with the wording of the book. The rest of it reads: "A creaking sound was heard from him, like the creaking of a new saddle." I say: This chain of narration is weak. As for ʿAbd Allah ibn Khalifah, the author said in al-Mizan: "He is hardly known."

Yahya ibn Yahya al-Tamimi said, I heard Waki' say:

من شك أن القرآن كلام الله يعني غير مخلوق فهو كافر، ومن لم يشهد أنه منزل غير مخلوق فهو كافر بالإجماع.

"Whoever doubts that the Qur'an is the speech of Allah (meaning that it is uncreated) is a disbeliever. And whoever does not affirm that it is revealed and uncreated is a disbeliever by consensus."[165]

NARRATION 186

Ahmad al-Dawraqi said: I heard Wakiʿ say:

نسلم هذه الأحاديث كما جاءت، ولا نقول: كيف كذا، ولا لم كذا، يعني مثل حديث "يحمل السموات على إصبع" و "قلب ابن آدم بين أصبعين من أصابع الرحمن" .

"We accept these hadiths as they have come, and we do not say: "How is this?" or "Why is this?", meaning, such as the hadith: "He carries the heavens on a finger" and "The hearts of the children of Adam is between two fingers of the fingers of the Most Merciful."" [166]

[165] I say: Al-Tamimi was mentioned by Ibn al-ʿImad under the deaths of the year 226 AH. He said: "Shaykh of Khurasan, Imam Yahya ibn Yahya ibn Bakr al-Tamimi al-Nisaburi. Ibn Rahawayh said: "I have not seen anyone like Yahya ibn Yahya, and I do not think he ever saw anyone like himself. He died while being the imam of the people of the world". I say: So the chain of narration is absolutely authentic. And a group of others have also narrated it briefly. It was narrated by ʿAbdullah (p. 25), Abu Dawud (p. 266), and al-Bayhaqi (pp. 249–250).

[166] I say: It was recorded by ʿAbdullah (p. 55); Ahmad ibn Ibrahim narrated it to me through him. And this is an authentic isnad. The two hadiths referred to in this narration were previously sourced under narration no. 174.

39 - 'ABD AL-RAHMAN IBN MAHDI, THE IMAM (125–198H)

NARRATION 187

Several narrators reported with a sound chain from 'Abd al-Rahman, regarding whom 'Ali ibn al-Madini said: "The Hafiz of the Ummah. If I were to swear between the Rukn (i.e. Corner of the Ka'bah) and the Maqam (I.e. Station of Ibrahim), I would swear that I have never seen anyone more knowledgeable than Ibn Mahdi", who said:

إن الجهمية أرادوا أن ينفوا أن يكون الله كلم موسى، وأن يكون على العرش، أرى أن يستتابوا، فإن تابوا وإلا ضربت أعناقهم.

"The Jahmiyyah sought to deny that Allah spoke to Musa and that He is above the Throne. I believe they should be asked to repent; if they repent, well and good, otherwise their necks should be struck." [167]

40 - WAHB IBN JARIR, FROM THE IMAMS OF BASRAH (D. 206 AH)

NARRATION 188

Muhammad ibn Hammad said: I heard Wahb ibn Jarir saying:

إياكم ورأي جهم، فإنهم يحاولون أنه ليس شيء في السماء، وما هو إلا من وحي إبليس، ما هو إلا الكفر.

"Beware of the opinion of Jahm, for they try to claim that there is

[167] This was reported briefly by 'Abdullah (p. 10–11) through multiple chains. Ibn al-Qayyim also authenticated it in his Juyush (p. 84).

nothing in the heavens, and it is nothing but the whisperings of Iblees and it is nothing but disbelief." [168]

41 - AL-ASMA'I, THE SCHOLAR OF HIS TIME

NARRATION 189

It reached us that he said:

قدمت امرأة جهم، فقال رجل عندها، الله على عرشه، فقالت: محدود على محدود. قال الأصمعي: هي كافرة بهذه المقالة.

"The wife of Jahm came, and a man near her said, 'Allah is above His Throne.' She replied, 'One confined limited thing upon another'".

Al-Asma'i said: 'She is a disbeliever due to this statement.'"

[168] The author cited it with his chain: "I read to Bilal al-Habashi, who informed us from Ibn Rawaj, who reported from al-Silafi, who reported from Makki al-Sallar, who reported from Abu Bakr al-Hiyri, who reported from Hajib ibn Ahmad, who reported from Muhammad ibn Hammad, who said: […]" I say: This chain contains a narrator I do not recognize. Bilal al-Habashi is the great commander Abu al-Khayr al-Mughithi al-Tawashi al-Habashi al-Salihi. Ibn al-'Imad mentioned him in the deaths of the year 699 AH and said: "He narrated from 'Abd al-Wahhab ibn Rawaj. He died after the defeat at Ramlah while in his nineties." He did not mention any authentication for him. Ibn Rawaj was the Muhaddith, Rashid al-Din Abu Muhammad ʿAbd al-Wahhab ibn Zafir ibn ʿAli ibn Fatuh al-Iskandarani al-Maliki. He was born in 554 AH, and he heard many narrations from al-Silafi and others, transcribed extensively, compiled al-Arbaʿin, and was known for his piety, jurisprudence, and humility. He died in 648 AH, as mentioned in al-Shadharat (5/242). And Al-Silafiwas a renowned hafiz. I found no biography for Makki al-Sallar. And Abu Bakr al-Hiyri was the judge Ahmad ibn al-Hasan ibn Ahmad al-Harashi, the judge of Naysabur. He was virtuous, immensely knowledgeable, and among the teachers of al-Hakim and al-Bayhaqi. He died in 421 AH. Those above him in the chain are trustworthy (thiqat). Ibn al-Qayyim authenticated this report in his Juyush (p. 85) and said: "Hafiz Muhammad ibn ʿUthman narrated it in his treatise on the Sunnah."

42- AL-KHALIL IBN AHMAD, THE IMAM OF THE ARABIC LANGUAGE (D. AFTER 160 AH)

NARRATION 190

Muhammad ibn al-Husayn reported to us from al-Mu'afi ibn Zakariyya, who reported from Muhammad ibn Abi al-Azhar, who reported from al-Zubayr ibn Bakkar, who reported from al-Nadr ibn Shumayl:

حدثني الخليل بن أحمد قال: أتيت أبا ربيعة الأعرابي وكان من أعلم من رأيت -وكان على سطح- فلما رأيناه أشرنا إليه بالسلام، فقال: استووا، فلم ندر ما قال، فقال لنا شيخ عنده يقول لكم: ارتفعوا. قال الخليل: هذا من قَوْلِهِ تَعَالَى: {ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ} .

"Al-Khalil ibn Ahmad narrated to me that I came to Abu Rabi'ah al-A'rabi while he was on a rooftop. And he was one of the most knowledgeable people I had seen. When we saw him, we gestured to him with a greeting. He said, 'Istawu (rise),' but we did not understand what he meant. An elder near him said to us, 'He is telling you to rise up.' Al-Khalil said: 'This is from the saying of Allah: Then He rose over (istawa) the heaven while it was smoke (41:11).'" [169]

43 - AL-FARRA', THE IMAM OF THE ARABIC LANGUAGE (D. 207 AH)

[169] I say, the author cited his chain: "Ahmad ibn Abi al-Khayr reported to me from Yahya ibn Bush, from Abu al-Muʿizz ibn Kadash, from Muhammad ibn al-Husayn..." I say: I do not recognize Muhammad ibn Abi al-Azhar or Muhammad ibn al-Husayn, nor Yahya ibn Bush. Ahmad ibn Abi al-Khayr is Abu al-ʿAbbas Ahmad ibn Ab ial-Khayr: Salamah ibn Ibrahim al-Dimashqi al-Haddad, as in Muʿjam al-Musannif al-Latif (204/2). His biography is in al-Shadharat under the year 678 AH.

NARRATION 191

Muhammad ibn al-Jahm said: Yahya ibn Ziyad al-Farra' narrated to us, he said:

وَقَدْ قَالَ ابْنُ عَبَّاسٍ فِي "ثم استوى إلى السماء" : صَعِدَ. وَهُوَ كَقَوْلِكَ لِلرَّجُلِ: كَانَ قَاعِدًا فَاسْتَوَى : قَائِمًا- وَكَانَ قَائِمًا فَاسْتَوَى قَاعِدًا- وَكُلٌّ فِي كَلامِ الْعَرَبِ جَائِزٌ.

"Ibn 'Abbas explained istawa as 'ascended.' In Arabic, it's like saying a man 'rose from sitting to standing' or 'settled from standing to sitting.' All are linguistically valid."

Recorded by al-Bayhaqi in Kitab al-Sifat.[170]

44 - AL-KHURAYBI (ONE OF THE IMAMS OF HADITH, 126–213 AH)

NARRATION 192

Ali ibn al-Rabiʿ al-Bazzar said:

أتيت بشر بن الحارث فقلت: يا أبا نصر هل سمعت في القرآن شيئاً؟ فقال: سألت عبد الله بن داود الخريبي عنه فقرأ علي آخر الحشر: {هُوَ اللَّهُ الَّذِي لا إِلَهَ إِلَّا هُوَ} فقال: أمخلوق هذا؟ معاذ الله!.

"I asked Bishr ibn al-Harith, 'Have you heard anything about the Qurʾan?' He replied, 'I asked ʿAbdullah ibn Dawud al-Khuraybi, and he recited to me the end of Surah al-Hashr: {He is Allah, besides Whom there is none worthy of worship} (59:22–24), then exclaimed:

[170] I say, the chain to al-Farraʾ has no issue. Muhammad ibn al-Jahm is Ibn Harun al-Samari al-Basri. Hafiz mentioned him in Lisan al-Mizan with narrations from trustworthy huffaaz and said: "I know of no criticism against him." Al-Dhahabi in al-Mushtabih called him "well-known." The rest of the narrators are trustworthy. The report is in al-Bayhaqi (p. 412–413).

'Is this created? Refuge is with Allah!'"[171]

NARRATION 193

Abdullah ibn Muhammad ibn Asmaʾ reported that al-Khuraybi said:

بينا أنا أمشي بعبادان وأنا أحدث نفسي في ذكر خلق القرآن، فأخذني إنسان من ورائي فهزني وقال: يا ابن داود اثبت، فإن كلام الله غير مخلوق، فالتفت فلم أرَ أحدًا.

"While I was walking in ʿAbbadan, pondering upon the mention of the creation of the Qurʾan, someone grabbed me from behind, shook me, and said: 'O son of Dawud, be firm! Allah's speech is not created!' I turned around but saw no one." [172]

45 - ʿABDULLAH IBN ABI JAʿFAR AL-RAZI

NARRATION 194

Salih ibn al-Darees reported:

جعل عبد الله يضرب رأس قرابة له يرى برأي جهم، فرأيته يضرب بالنعل على رأسه ويقول: لا، حتى تقول: {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} بائن من خلقه.

"ʿAbdullah would strike the head of a relative who held Jahmi views.

[171] I say, the chain is weak. ʿAl iibn Abi al-Rabiʿ, al-Khatib said in Tarikh Baghdad (11/426): "He heard from Bishr ibn al-Harith and was narrated from by Ahmad ibn al-Hasan al-Muqri, known as 'Dabees'." I say: Dabees was mentioned by al-Khatib (4/88): "His hadith are rejected. I read in al-Daraqutni's handwriting: 'He is not trustworthy.'"

[172] I say, Ibn Asmaʾ is a trustworthy narrator from the two Shaykhs (al-Bukhari and Muslim). If the chain to him is authentic, then the report is authentic, though I haven't found it yet.

I saw him hitting him with a sandal, saying: 'No! [I won't stop] Not until you say: "The Most Merciful rose over the Throne (20:5), distinct from His creation!"'"[173]

46 - AL-NADR IBN MUHAMMAD AL-MARWAZI (D. 203 AH)

NARRATION 195

Ali Ibn Al Hassan ibn shaqeeq narrated he heard Al-Nadr ibn Muhammad saying:

مَن قال هذه الآية مخلوقة: {إِنَّنِي أَنَا اللَّهُ لا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي} [طه: 14] فقد كَفَرَ

"Whoever says this Ayah: {It is truly I. I am Allah! There is no god ˹worthy of worship in truth except Me.' (20:14)} is created has disbelieved."[174]

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[173] I say, the author cited it through Muhammad ibn Yahya al-Dhuhli→ Salih ibn al-Darees. This chain is acceptable. Ibn Abi Hatim mentioned Salih (2/1/406-7) and he said: "Muhammad ibn Ayyub narrated from him." He did not mention any criticism or praise about him. Al-Dhuhali also narrated from him, as shown in this report.

[174] It was narrated through the transmission of Ahmad ibn Ibrahim al-Dawraqi, who said: ''ʿAli ibn al-Hasan ibn Shaqiq narrated to us.' I say: This chain is Sahih, and its narrators are trustworthy. It was also recorded by ʿAbd Allah ibn Ahmad in al-Sunnah (p. 6–7) through two chains from Abu al-Wazir Muhammad ibn Aʿyan, who said: I heard al-Nadr ibn Muhammad narrate it, and he added: "I went to ʿAbd Allah ibn al-Mubarak and informed him. He said: Abu Muhammad has spoken the truth, may Allah forgive him. Allah would never command us to worship something created." And its chain is Sahih. It was also recorded by Abu Dawud (p. 267) via one of the two chains. A statement like that of Ibn al-Mubarak was mentioned by al-Bukhari in al-Afʿal (p. 70–71), from Sulayman ibn Dawud al-Hashimi, who said: "Whoever says that the Qur'an is created is a disbeliever. If the Qur'an were created, as they claim, then why is Pharaoh more deserving of eternal punishment in Hell for saying: 'I am your

The ruling of takfir (declaring disbelief) for those claiming the Qurʾan is created was affirmed by all Imams of the salaf across eras:

1. Malik & al-Thawri's era
2. Ibn al-Mubarak & Wakiʿ's era
3. Al-Shafiʿi, ʿAffan & al-Qaʿnabi's era
4. Ahmad ibn Hanbal & ʿAli al-Madini's era
5. Al-Bukhari & Abu Zurʿah's era
6. Ibn Nasr, al-Nasaʾi, Ibn Jarir & Ibn Khuzaymah's era

And in those times, people were either saying that: "The Qur'an is the speech of Allah, His revelation, and His sending down, uncreated[175]".

Rabb Most High'? (79:24) They claim this statement is created and yet the One who said: 'Indeed, I am Allah. There is no god but Me, so worship Me,' (20:14) this too was claimed by Pharaoh! Then why is Pharaoh more worthy of punishment than this, when both according to them are created?" Abuʿ Ubayd was informed of this, and he found it excellent and was impressed by it.

[175] I say, the earliest among the Salaf, whose name is explicitly mentioned to have stated this, is ʿAmr ibn Dinar, as previously mentioned in (...) [narration 173]. He died in the year 126 AH. As for the Companions, I have not seen any clear and authentic text from any of them (except for the general statement of ʿAmr ibn Dinar mentioned earlier in the book) and I believe it was expressed in general terms. What has been authentically reported from them is their saying that the Qur'an is the Speech of Allah, even if they did not say, "Uncreated," because there was no need to do so at that time. Imam Ahmad (may Allah have mercy on him) pointed to this when he was asked: "Is it permissible for a man to say, 'The Speech of Allah,' and then remain silent?" He said: "And why would he remain silent? Were it not for what the people have fallen into, silence would have sufficed. But now that they have spoken about these matters, why should one not speak as well?!" So, Hafiz Ibn ʿAdi said: "It is not known that the Companions (may Allah be pleased with them) delved into [philosophical debates about] the Qur'an." Al-Bayhaqi commented on this in Al-Asmaʾ wa al-Sifat (p. 244), saying: "I say: What he meant is that in the first and second generations, no one ever claimed that the Qur'an is created, so there was no need to deny such a thing. Thus, nothing is authentically reported from them using the phrase 'not created.' However, it is established that they attributed the Qur'an to Allah and glorified it as the Speech of Allah Most High." As for what al-Bayhaqi narrated (p. 247) from Ibn al-Madini regarding the narration of Jaʿfar al-Sadiq (No. 144), where he said: "It is neither Creator nor created" He (al-Bayhaqi) said: "I do not know of anyone who spoke these words in an earlier time than this. I say: That is according to

Or "It is the speech of Allah and His revelation but created". They cited as evidence the Ayah: إِنَّا جَعَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا "Indeed, we have made it an Arabic Qur'an" [43: 3] and said: "That which is 'made' (maj'ul) can only be created."[176]

Caliph al-Maʾmun (a Mutakallim who had Greek works translated) forced people to adopt the "created Qurʾan" doctrine, and he threatened and intimidated them. Many people responded to him, either out of desire or fear. However, some refused to comply, among them were Abu Mus-hir, the scholar of Damascus; Nuʿaym ibn

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what he was aware of, since ʿAmr ibn Dinar is earlier than Jaʿfar, as is known from their biographies. Moreover, a similar statement has been reported from ʿAli ibn al-Husayn Zayn al-ʿAbideen, as mentioned earlier in biography No. 13 [in footnote 126] and he passed away in the year 93 AH. So his death was earlier than both, though the chain of transmission to him is weak, as previously mentioned.

[176] I say, this claim is clearly false, so much so that perhaps the author did not even bother to refute it. However, in this commentary, it is necessary for us to point out some of the Ayaat used by the Ahl al-Hadith as evidence for its falsehood. They summarized their position as follows: the word "jaʿala" (made) does not always mean "created" whenever it is mentioned, nor in every context in which it appears. For example, Allah says: {وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ ۖ وَجَعَلْنَا فِى ذُرِّيَّتِهِ ٱلنُّبُوَّةَ وَٱلْكِتَٰبَ} (29:27), here, it certainly does not mean creation. Indeed, Allah has attributed this word even to some created beings, as in the story of Yusuf, peace be upon him: {جَعَلَ ٱلسِّقَايَةَ فِى رَحْلِ أَخِيهِ} (12:70) "He placed the [king's] cup in his brother's bag." Likewise, He said about the polytheists: {وَجَعَلُوا۟ ٱلْمَلَٰٓئِكَةَ ٱلَّذِينَ هُمْ عِبَٰدُ ٱلرَّحْمَٰنِ إِنَٰثًا} (43:19) "And they made the angels, who are servants of the Most Merciful, females," does this mean the polytheists created the angels?! Exalted is Allah far above the interpretations of the innovators regarding His speech. So once this is clarified, it becomes necessary to interpret the mentioned word in light of the context in which it appears. If His saying, {إِنَّا جَعَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا} (43:3) "We made it an Arabic Qur'an," is undoubtedly referring to the Qur'an, and the Qur'an is undoubtedly part of His speech, and His speech is one of His attributes (and all of His attributes are eternal, uncreated, just like His Essence), then it is impermissible to interpret this word in a way that contradicts these firmly established truths. They said: The meaning, therefore, is that since Allah (Exalted is He) knows all languages and is able to speak in any of them whenever He wills, then if He wills, He speaks as He did with the Torah and the Injeel, which were in Hebrew and from His speech. That is because He sent each messenger in the language of his people so that he might clarify the message for them, as He stated in His Book. Thus, the meaning of His saying "We made it" is: We rendered it from one language into another, not that We created it. Refer to Al-Radd 'ala al-Marisi, p. 123–124.

Hammad, the scholar of Egypt; al-Buwayti, the jurist of Egypt; ʿAffan, the Muhaddith of Iraq; and Ahmad ibn Hanbal, the Imam, along with others. They were imprisoned until al-Maʾmun died and buried in Tarsus. He was succeeded by his brother al-Muʿtasim, who continued testing people. His judge Ahmad ibn Abi Duʾad shouldered the burden of this trial. They severely beat Imam Ahmad, yet he refused to comply with them. They debated with him, and many harsh events took place. Whoever wishes to properly contemplate and understand what truly happened should refer to the books of history. Otherwise, let him stay in his house and spare people his evil, remaining silent with forbearance or speaking with knowledge, for every situation has its proper statement, and every battlefield has its men. Indeed, part of knowledge is to say regarding what you don't know: "Allah and His Messenger know best."

THE GENERATION OF AL-SHAFIʿI AND AHMAD (MAY ALLAH BE PLEASED WITH THEM).

47 - AL-SHAFIʿI (150–204 AH)

NARRATION 196

Shaykh al-Islam Abu al-Hasan al-Hakari and Hafiz Abu Muhammad al-Maqdisi narrated with their chains to Abu Thawr and Abu Shu'ayb, both of whom reported from Imam Muhammad ibn Idris al-Shafi'i, the defender of Hadith (may Allah have mercy on him), who said:

القول في السنة التي أنا عليها، ورأيت عليها الذين رأيتهم، مثل سفيان ومالك وغيرهما، الإقرار بشهادة أن لا إله إلا الله، وأن محمداً رسول الله، وأن الله على عرشه في سمائه، يقرب من خلقه كيف شاء، وينزل إلى السماء الدنيا كيف شاء

"The statement regarding the Sunnah (i.e. Aqidah) which I am and those who I have met are upon (such as Sufyan, Malik, and others) is the affirmation of the testimony that there is none worthy of worship in truth but Allah, that Muhammad is the Messenger of Allah, and that Allah is upon His Throne in His heaven, drawing near to His creation as He wills, and descending to the lowest heaven as He wills..." (and he mentioned the rest of the creed).

NARRATION 197

And with his chain which I do not recognize from al-Husayn ibn Hisham al-Baladi, who said: "This is the will of al-Shafi'i, in which he testifies that there is no deity worship of worship but Allah..." (and he mentioned the will at length) And in it:

القرآن غير مخلوق و أن الله يرى في الآخرة عيانا و يسمعون كلامه و أنه فوق العرش

"The Quran is uncreated, And Allah will be seen in the hereafter with the eyes and his speech will be heard and he is above the Throne".

The chains for these two are extremely weak.

NARRATION 198

Al-Hakim said: I heard al-Asamm say: I heard al-Rabi' say:

سمعت الشافعي وقد روى حديثاً فقال له رجل: تأخذ بهذا يا أبا عبد الله؟ فقال: إذا رويت حديثاً "صحيحا" عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عليه وسلم فلم آخذ به فأشهدكم أن عقلي قد ذهب.

"I heard al-Shafi'I narrate a hadith, and a man asked him 'Do you act upon this, O Abu Abdillah?' He replied, 'If I narrate an authentic hadith from the Messenger of Allah (peace be upon him) and do not act upon it, then I call you all to witness that my mind has gone!'"[177]

NARRATION 199

From Ibn Khuzaymah and others[178]: I heard Yunus say that al-Shafi'I said:

لا يقال للأصيل لم ولا كيف.

"One should not ask 'why?' or 'how?' regarding the fundamental

[177] I say, it was also reported by Ibn Abi Hatim in "Adaab al-Shafi'i wa Manaqibuh" (p. 93): "Al-Rabi' ibn Sulayman al-Maradi narrated it to us." This is a sahih isnad. Others have also reported it, as you will find in my book "Sifat al-Salah" (p. 33 – Fifth Edition).

[178] I say: Among them is Ibn Abi Hatim in al-Adab (p. 233), who added in his narration from Yunus from al-Shafi'i: "The question 'why?' is only asked about subsidiary matters. If the Qiyas to the foundational principle is valid, then it stands as proof." Note: Qiyas in al-Shafi'i's view is only permissible in cases of necessity, as mentioned in several sources cited in the margins of al-Adab. This is the most balanced and cautious position on qiyas in my opinion.

matters."

NARRATION 200

Abu Thawr and others said: We heard al-Shafiʿi say:

ما ارتدى أحد بالكلام فأفلح.

"No one has ever wrapped himself in [ilm] al-kalam and prospered." [179]

NARRATION 201

Al-Rabiʿ said: I heard al-Shafiʿi say:

المراء في الدين يقسي القلب، ويورث الضغائن.

"Argumentation in religion hardens the heart and breeds grudges."

NARRATION 202

Yunus ibn ʿAbd al-Aʿla reported: I heard al-Shafiʿi say:

لله تعالى أسماء وصفات لا يسع أحداً قامت عليه الحجة ردها.

"Allah the Almighty has names and attributes that no one upon whom the evidence has been established can deny."

The author added in Al-Mukhtasar:

[179] I say: This was reported by Ibn Abi Hatim in al-Adab (p. 185) and Abu Nuʿaym in Hilyat al-Awliyaʾ (9/111–112).

فإن خالف بعد ثبوت الحجة عليه فهو كافر، فأما قبل ثبوت الحجة عليه فمعذور بالجهل، لأن علم ذلك لا يدرك بالعقل، ولا بالروية والفكر، ويثبت هذه الصفات وينفي عنها التشبيه كما نفى عن نفسه" لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ البصير

"If someone opposes [these names and attributes] after the evidence has been established against him, then he is a disbeliever. However, before the evidence is established, he is excused due to ignorance, because knowledge of this cannot be attained through reason or contemplation. One must affirm these attributes while negating any resemblance, just as He has negated it about Himself: 'There is nothing like Him, and He is the All-Hearing, the All-Seeing.' (42:11)'."[180]

NARRATION 203

Ibn Abi Hatim said: I heard al-Rabiʿ ibn Sulayman say: I heard al-Shafiʿi say:

من حلف باسم من أسماء الله فحنث فعليه الكفارة، لأن اسم الله غير مخلوق، ومن حلف بالكعبة وبالصفا والمروة فليس عليه كفارة لأنها مخلوقة.

"Whoever swears by one of the names of Allah and then breaks the oath, a kaffarah (expiation) is due upon him, because the name of Allah is not created. But whoever swears by the Kaʿbah, or by al-Safa and al-Marwah, then no kaffarah is upon him, because they are

[180] It is added in al-Mukhtasar: "If someone opposes after the proof is established against him, he is a disbeliever. But before the proof is established, he is excused due to ignorance, because this knowledge cannot be attained by reason or reflection. We affirm these attributes while negating any resemblance, just as Allah negated it for Himself: 'There is nothing like unto Him, and He is the All-Hearing, the All-Seeing.'" This was narrated by al-Hakari and others with a chain full of trustworthy narrators. Ibn al-Qayyim cited it in full in al-Juyush al-Islamiyyah (p. 59) from ʿAbd al-Rahman ibn Abi Hatim.

created" [181]

I say: It is widely transmitted that al-Shafiʿi condemned kalam and its proponents. He strictly adhered to textual evidence in both foundational and subsidiary matters. He died in Rajab 204 AH in Egypt at the age of 54.

48 - AL-QAʿNABI: THAT WAS THE IMAM. (D. 221 AH)

NARRATION 204

Banan ibn Ahmad said: We were with al-Qaʿnabi (may Allah have mercy on him) when he heard a man from the Jahmiyyah say, "The Most Merciful has taken control (istawla) of the Throne." Al-Qaʿnabi replied:

من لا يوقن أن الرحمن على العرش استوى كما يقر في قلوب العامة فهو جهمي.

"Whoever does not firmly believe that the Most Merciful is established rose over the Throne as is firmly believed in the hearts of the common people is a Jahmi."

This was reported by ʿAbd al-ʿAziz al-Quhayti[182] in his works. By "common people," he means the general body of scholars, as we explained in the biography [36] of Yazid ibn Harun, the Imam of Wasit. Al-Qaʿnabi was indeed among the guiding Imams, so much so that some huffaaz elevated his status above even Imam Malik. He died in 221 AH at over 80 years old and was the oldest teacher of Muslim [ibn al-Hajjaj] outright.

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[181] In al-Adaab (p. 193). Abu Nuʿaym also narrated it in Hilyat al-Awliyaʾ (9/112–113) through Zakariyya al-Saji, who said: I heard al-Rabiʿ report this.

[182] This is how it appears in the printed edition, while the manuscript has "al-ʿAjili." In any case, I am unfamiliar with this ʿAbd al-ʿAziz. Later, I saw it in al-Mukhtasar as "al-Quhayti," matching the printed version. Banan ibn Ahmad is reliable, and his biography is in Tarikh Baghdad (7/100).

49 – 'AFFAN: ONE OF THE LEADING FIGURES OF THE SUNNAH (D. AFTER 219 AH)

NARRATION 205

Ibn Abi Hatim said: Yahya ibn Zakariyya ibn ʿIsa narrated to us: Yahya ibn Abi Bakr al-Sammas told me:

سمعت عفان بن مسلم بعدما جاء من دار إسحاق بن إبراهيم. لما امتحنه في القرآن فقال: إنه كتب أن أدر أرزاقك إن أجبت إلى خلق القرآن. فقلت: أعوذ بالله من الشيطان الرجيم، يُرِيدُونَ أَنْ يُبَدِّلُوا كَلامَ الله "اللَّهُ" لا إِلَهَ إِلا هُوَ الحي القيوم، قل هو الله أحد، أمخلوق هذا؟ أدركت شعبة وحماد بن سلمة وأصحاب الحسن يقولون: القرآن كلام الله ليس مخلوقا. قال: إذن نقطع أرزاقك. قلت: {وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ} .

"I heard ʿAffan ibn Muslim after he returned from the house of Ishaq ibn Ibrahim[183], who had tested him about the Quran. He said: "It was written: 'Your stipend (i.e. salary) will be resumed if you affirm that the Quran is created.' So I said: 'أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ' (I seek refuge in Allah from Satan the accursed!) {يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ} (They want to alter the words of Allah) [48:15]. {اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ} (Allah, there is none worthy of worship except Him, the Ever-Living, the Sustainer of existence) [2:255]. {قُلْ هُوَ اللَّهُ أَحَدٌ} (Say, 'He is Allah, the One') [112:1] Is this created? I met Shuʿbah, Hammad ibn Salamah, and the companions of al-Hasan, all saying: The Quran is Allah's speech, uncreated!'" He (Ishaq ibn Ibrahim) said: "Then we will cut off your stipend." I replied: {وَفِي ٱلسَّمَآءِ رِزْقُكُمْ وَمَا تُوعَدُونَ} "And in the heaven is your

[183] The Ameer mentioned here is Ishaq ibn Ibrahim ibn Musʿab al-Khuzaʿi, a cousin of Tahir ibn al-Husayn. He governed Baghdad for more than twenty years and died at the end of the year 235 AH, as recorded in al-Shadharat.

provision and what you are promised." [51:22]"[184]

It was said: His stipend had been one thousand dirhams per month, yet he abandoned it for the sake of Allah Almighty. He passed away in the year 219 AH.

50 - ʿASIM IBN ʿALI, TEACHER OF AL-BUKHARI (D. 221 AH)

NARRATION 206

It was narrated from ʿAsim ibn ʿAli al-Wasiti that he said:

ناظرت جهماً فتبين من كلامه أنه لا يؤمن أن في السماء رباً

"I debated Jahm [Ibn Safwan], and it became clear from his words that he did not believe that there is a Rabb in the heaven."

I say: ʿAsim was a hafiz, a vessel of knowledge, and truthful. He narrated from Shuʿbah, Ibn Abi Dh'ib, and many others. Al-Khateeb stated in his biography that the caliph al-Muʿtasim once sent someone to estimate the number of people attending ʿAsim's gathering at al-Rusafah Grand Mosque. He would sit on the rooftop, while the massive crowd filled the courtyard and beyond. Once the gathering grew so large that he repeated: "Haddathana al-Layth ibn Saʿd" 14 times, and people couldn't hear him due to the crowd's size. The reciter, Harun (Haroon), would climb a palm tree to relay the narration. They estimated the crowd to be 120,000.

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[184] I say, I do not currently know who Yahya ibn Abi Bakr al-Samsar is. However, he was corroborated by others, as will be shown. As for Yahya ibn Zakariyya ibn ʿIsa, he is al-Marwazi, Abu Zakariyya, and he is truthful and trustworthy, as stated by Ibn Abi Hatim (4/2/146). This narration was also reported by al-Khateeb in the biography of ʿAffan from Tarikh Baghdad (12/270–271), through the route of Hanbal ibn Ishaq, from ʿAffan, though without the words: "I met Shuʿbah… [who said]: The Qur'an is the speech of Allah, not created." And it's chain it's strong.

Yahya ibn Maʿin said: "ʿAsim ibn ʿAli is the master of the Muslims." I say: He died the same year as al-Qaʿnabi.

51 - AL-HUMAYDI (ʿABD ALLAH IBN AL-ZUBAYR) (D. 219H)

NARRATION 207

The author narrated with his chain from ʿAbd al-Ghaffar ibn Muhammad → Abuʿ Ali al-Sawwan → Bishr ibn Musa → al-Humaydi, who said:

أصول السنة عندنا. "فذكر أشياء ثم قال" : وما نطق به القرآن والحديث مثل: {وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ} ومثل قوله " {وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ} وما أشبه هذا من القرآن والحديث، لا نزيد فيه ولا نفسره، ونقف على ما وقف عليه القرآن والسنة ونقول: {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} ومن زعم هذا فهو مبطل جهمي.

"The fundamentals of the Sunnah according to us..." (then he listed matters and then said): **"And whatever the Qur'an and hadith state, such as: {وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ} {'The Jews say, "Allah's hand is tied." May their hands be tied} (5:64), and {وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ} {The heavens will be folded in His right hand} (39:67), and other such Ayaat and hadith, we neither add to them nor give tafsir to them (i.e. meaning explaining the how). We stop where the Qur'an and Sunnah stopped and say: {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} {The Most Merciful rose over the Throne} (20:5). Whoever denies this is a Jahmi and a nullifier."**[185]

[185] I say, ʿAbd al-Ghaffar ibn Muhammad is Abu Tahir al-Muʾaddib, with a biography in Tarikh al-Khatib (11/116), where it is said: "I wrote from him, and I heard Abu ʿAbd Allah al-Suri criticize him and mention things that weaken him." I say: He may have been corroborated, since Ibn Taymiyyah also affirmed this narration in his Mufassal al-Iʿtiqad (p.6). And Allah knows best.

Abu Bakr ʿAbd Allah ibn al-Zubayr al-Qurashi al-Asadi al-Humaydi was the Mufti of Makkah and its leading scholar after his teacher Sufyan ibn ʿUyaynah. Al-Bukhari and other major scholars narrated from him. He died in 219 AH.

52 - THE SCHOLAR OF THE EAST, YAHYA IBN YAHYA AL-NAYSABURI (D. 226 AH)

NARRATION 208

Ibn Mundah said: Muhammad ibn Yaʿqub al-Shaybani→ Muhammad ibn ʿAmr ibn al-Nadr → Yahya ibn Yahya said:

كنت عند مالك فجاءه رجل فقال: يا أبا عبد الله {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} ؟ فأطرق ثم قال: الاستواء غير مجهول، والكيف غير معقول، والإيمان به واجب، والسؤال عنه بدعة.

"I was with Malik when a man came and asked, 'O Abuʿ Abd Allah, {The Most Merciful rose over the Throne} (20:5), how?' Malik lowered his head, then replied: 'The rising (istiwa') is known, its how is not comprehensible, belief in it is obligatory, and questioning about it is an innovation.'" [186]

NARRATION 209

Ibn Abi Hatim → Muslim ibn al-Hajjaj → Yahya ibn Yahya said:

[186] I say: All narrators are trustworthy except for Ibn al-Nadr, whom I do not recognize. Muhammad ibn Yaʿqub al-Shaybani is Ibn al-Akhram, a hadith scholar of Naysabur and teacher of al-Hakim, died in 344 AH. Ibn Mundah is Muhammad ibn Ishaq, the famous hadith scholar.

من زعم أن من القرآن من أوله إلى آخره آية مخلوقة فهو كافر.

'Whoever claims that even one Ayah of the Qur'an, from beginning to end, is created, is a disbeliever.'"

Yahya ibn Yahya was the pinnacle of precision, piety, and status in Naysabur. Few like him were seen. He narrated from Malik, Kharijah ibn Musʿab, and other major figures. He died in 226 AH.

53 - THE SCHOLAR OF RAYY, HISHAM IBN ʿUBAYD ALLAH AL-RAZI (D 221 AH)

NARRATION 210

Ibn Abi Hatim → ʿAli ibn al-Hasan ibn Yazid al-Sulami→ my father:

سمعت هشام بن عبيد الله الرازي -وحبس رجلا في التجهم "فتاب" فجئ به إليه ليمتحنه -فقال له: أتشهد أن الله على عرشه بائن من خلقه؟ فقال: لا أدري ما بائن من خلقه. فقال: ردوه فإنه لم يتب بعد.

"I heard Hisham ibn ʿUbayd Allah al-Razi who had imprisoned a man due to Jahmi beliefs. The man repented and was brought back for testing. Hisham asked him: 'Do you testify that Allah is on His Throne, distinct from His creation?' He replied: 'I don't know what "distinct from His creation" is.' Hisham then said: 'Return him [to prison], for he has not repented yet.'"[187]

Hisham ibn ʿUbayd Allah was a top jurist of Abu Hanifah's school, a student of Muhammad ibn al-Hasan, highly revered and respected in his town. He died in 221 AH.

[187] I say, I do not recognize ʿAli ibn al-Hasan ibn Yazid or his father. They are not mentioned in al-Jarh wa al-Taʿdil. This narration is also found via al-Harawi in Dhamm al-Kalam (Q 120/1).

NARRATION 211

Ibn Abi Hatim → Abu Harun Muhammad ibn Khalaf al-Jazzar[188] → I heard Hisham ibn ʿUbayd Allah say:

القرآن كلام الله غير مخلوق، فقال له رجل: أليس الله تعالى يقول: {مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحْدَثٍ} ؟ فقال: محدث إلينا وليس عند الله بمحدث.

"The Qur'an is the uncreated speech of Allah." A man responded: "Doesn't Allah say: {مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحْدَثٍ} {No reminder comes to them from their Rabb but it is newly revealed}?" Hisham replied: "It is newly revealed to us, not to Allah."

I say, because it is from His knowledge, and His knowledge is eternal. He taught it to His servants. Allah says: {الرَّحْمَنُ، عَلَّمَ الْقُرْآنَ} {The Most Merciful taught the Qur'an} (55: 1-2). Just as a reciter teaches 100 or 200 people the same Qur'an and they memorize it, yet nothing separates from him, like a lamp lighting other lamps without itself changing.

54 - THE JURIST OF MADINAH, ʿABD AL-MALIK IBN AL-MAJISHUN (D. 214 AH)

NARRATION 212

Ibn Abi Hatim said: Yahya ibn Zakariyya ibn ʿIsa narrated to us: Harun ibn Musa al-Farwi said:

[188] In the printed edition it says "al-Jazzar", in the manuscript "al-Jazzaz". In al-Jarh wa al-Taʿdil (3/2/245), Muhammad ibn Khalid Abu Harun al-Kharraz al-Razi is mentioned as: "I wrote from him along with my father and Abu Zurʿah. He is trustworthy." I say: Most likely this is the same person, and the printed version "Khalaf" is a mistake for "Khalid". And Allah knows best.

ما سمعت الكلام في القرآن إلا سنة تسع ومائتين، جاء نفر إلى عبد الملك بن الماجشون وكلموه، فأنكر ذلك عليهم، فكان في بعض ما كلمهم به أن قال: {قُلْ هُوَ اللَّهُ أَحَدٌ} أهذا مخلوق؟ ثم قال: لو أخذت بشرا المريسي لضربت عنقه.

"I never heard any discussion on the Qur'an [being created] until the year 209 AH, when a group came to ʿAbd al-Malik ibn al-Majishun and spoke to him about it. He condemned them and said, among other things: {قُلْ هُوَ اللَّهُ أَحَدٌ}{Say: He is Allah, the One} (112:1), is this created? Then he said: 'If I could seize Bishr al-Marisi, I would have had his neck struck!'"[189]

ʿAbd al-Malik was among the most esteemed students of Malik. His father, ʿAbd al-ʿAziz ibn al-Majishun, used to issue legal rulings alongside Malik during the reign of al-Mahdi. ʿAbd al-Malik died in 214 AH.

55 - MUHAMMAD IBN MUSʿAB AL-ʿABID, SHAYKH OF BAGHDAD (D. 228 AH)

NARRATION 213

Abu al-Hasan Muhammad ibn al-ʿAttar said: I heard Muhammad ibn Musʿab al-ʿAbid say:

من زعم أنك لا تتكلم ولا ترى في الآخرة، فهو كافر بوجهك، أشهد أنك فوق العرش، فوق سبع سموات، ليس كما تقول أعداء الله الزنادقة.

"Whoever claims that You [O Allah] will neither speak nor be seen in the Hereafter, is a disbeliever in You. I testify that You are above the Throne, above the seven heavens, not as the enemies of Allah, the

[189] I say: Its chain is authentic. Ibn ʿIsa was mentioned by Ibn Abi Hatim (4/2/146): "I wrote from him with my father; he is truthful and trustworthy." Al-Farwi is mentioned in Tahdhib.

heretics, say."

This was narrated by ʿAbdullah ibn Ahmad[190], then by Abu al-Hasan al-Daraqutni.

NARRATION 214

Al-Marruzi said: I heard Abu ʿAbdullah al-Khaffaf say:

سمعت ابن مصعب وتلا {عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا} قال: نعم يقعده "معه" على العرش.

"I heard Ibn Musʿab recite the Ayah: {عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا} {It may be that your Rabb will raise you to a praised station} (17:79), and he said: 'Yes, He will seat him with Him on the Throne.'"

Imam Ahmad mentioned Muhammad ibn Musʿab and said: "I have written from him; what a man he was!" As for the claim that our Prophet will sit on the Throne, there is no sound text affirming this, only extremely weak hadith in that regard.

56 - SUNAID IBN DAWUD AL-MUSAYSI (D. 226 AH)

NARRATION 215

Abu Hatim al-Razi said: Abu ʿImran al-Tarsusi narrated to us:

[190] In "Al-Sunnah" (p.34), and al-Khatib also narrated it in "Tarikh" (3/280) through al-Daraqutni. Then Ibn Saʿd narrated that he said: "Muhammad ibn Musʿab,also known as Abu Jaʿfar, was a reciter of the Book of Allah. He had heard Ahadith and attended scholarly gatherings. He was trustworthy, In sha Allah. He died in Baghdad in 228 AH." I say: This is a different person than Muhammad ibn Musʿab al-Qarqasani. Muhammad ibn al-ʿAttar was also documented by al-Khatib (3/203–204), and ʿAbdullah ibn Ahmad declared him trustworthy. The chain is authentic, and the author confirmed its authenticity in his Mukhtasar.

قلت لسنيد بن داود: هو عز وجل على عرشه بائن من خلقه؟ قال: نعم.

“I said to Sunaid ibn Dawud: ‘Is He (Allah), Exalted, above His Throne and separate from His creation?’ He said: ‘Yes.’”

I have seen a large tafsir (exegesis) by him, all with full isnads (chains). His approach to divine attributes was that of the Salaf. He died in 226 AH.

57 - NUʿAYM IBN HAMMAD AL-KHUZAʿI (146–228 AH)

NARRATION 216

Muhammad ibn Makhlad al-ʿAttar narrated from al-Ramadi:

سألت نعيم بن حماد عن قول الله تعالى: {هُوَ مَعَكُم} قال: معناه أنه لا يخفى عليه خافية، بعلمه، ألا ترى قوله {مَا يَكُونُ مِنْ نَّجْوَىٰ ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ ٱلْأَرْضِ مَا يَكُونُ مِن نَّجْوَىٰ ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَآ أَدْنَىٰ مِن ذَٰلِكَ وَلَآ أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُواْ ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُواْ يَوْمَ ٱلْقِيَٰمَةِ إِنَّ ٱللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ. }

“I asked Nuʿaym ibn Hammad about the Ayah: {He is with you} (57:4), He said: “It means that nothing is hidden from Him in His knowledge. Don’t you see His saying:

مَا يَكُونُ مِن نَّجْوَىٰ ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَآ أَدْنَىٰ مِن ذَٰلِكَ وَلَآ أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُواْ ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُواْ يَوْمَ ٱلْقِيَٰمَةِ إِنَّ ٱللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

{There is no secret conversation of three except He is the fourth of them. If five, He is their sixth. Whether fewer or more, He is with them wherever they may be. Then, on the Day of Judgment, He will inform them of what they have done. Surely Allah has ˹perfect˺

knowledge of all things.}? (58:7)"[191]

NARRATION 217

From Muhammad ibn Ismaʿil al-Tirmidhi: I heard Nuʿaym ibn Hammad say:

من شبه الله بخلقه فقد كفر، ومن أنكر ما وصف به نفسه فقد كفر، وليس ما وصف به نفسه ولا رسوله تشبيهاً.

"Whoever likens Allah to His creation has disbelieved, and whoever denies what Allah has described Himself with has disbelieved. What He described Himself or His Messenger described Him with is not considered drawing similarities to the creation (tashbih)."[192]

Nuʿaym ibn Hammad was a vessel of knowledge. He was subjected to the trial of the Qur'an being created so he was imprisoned until his death (may Allah have mercy on him) in the year 229 AH[193] at the age of eighty. Al-Bukhari narrated from him.[194]

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[191] I say, Al-Ramadi is Ahmad ibn Mansur al-Baghdadi, thiqah and hafiz. Muhammad ibn Mukhlad al-ʿAttar, also thiqah and ma'mun, and his biography is recorded in Tarikh Baghdad (3/310-311). So the chain is authentic.

[192] I say, The author narrated it with a chain of transmission as follows: Abu al-Fidaʾ ibn al-Farraʾ informed us, who was informed by Ibn Qudamah, who was informed by Muhammad ibn ʿAbd al-Baqi, who was informed by Ibn Khayrun and Abu al-Hasan ibn Ayyub, who both said: Abuʿ Ali Shadhan informed us, who was informed by Ibn Ziyad al-Qattan, who said: Muhammad ibn Ismaʿil al-Tirmidhi narrated to us... I say: And this is an authentic isnad; its narrators are trustworthy and well-known. The author also said in his Mukhtasar, following this statement of Nuʿaym and the one before it: "Both statements are authentically reported from him."

[193] I say, this is the view of Abu al-Qasim al-Baghawi and Ibn ʿAdi, but the correct view is that it was in the eighth year, as I mentioned alongside the biography, as stated in al-Tahdhib.

[194] Meaning [he appears] in his Sahih, but only when narrated alongside others, just

58 - BISHR AL-HAFI, THE ASCETIC OF HIS TIME (151–227H)

He has [book on] creed that was transmitted by Ibn Battah in his book Al-Ibanah and others. Among these beliefs were:

والإيمان بأن الله على عرشه استوى كما شاء، وأنه عالم بكل مكان، وأنه يقول ويخلق فقوله "كن" ليس بمخلوق.

"Belief that Allah rose over His Throne, He rose as He willed, that He has knowledge of everything everywhere, that He speaks and creates, and that His saying "Be" is not a created thing."

NARRATION 218

Abbas ibn Dahqaan said:

قلت لبشر بن الحارث: أحب أن أخلو معك، قال: إذا شئت. فبكرت يوماً، فرأيته قد دخل قبة فصلى أربع ركعات، فسمعته يقول في سجوده. اللهم إنك تعلم فوق عرشك أن الذل أحب إلي من الشرف، اللهم إنك تعلم فوق عرشك أن الفقر أحب إلي من الغنى، اللهم إنك تعلم فوق عرشك أني لا أوثر على حبك شيئاً. فلما سمعته أخذني الشهيق والبكاء، فلما سمعني قال: أنت تعلم أني لو أعلم أن هذا ها هنا لم أتكلم.

"I said to Bishr bin al-Harith: I would love to be alone with you. He said: 'Whenever you wish.' One morning I came early and saw him enter a tent and pray four units. I heard him saying in his prostration:

'O Allah, You know above Your Throne that humiliation is more beloved to me than honor. O Allah, You know above Your Throne that

as he has a creed narrated by Ibn Battah in his book al-Ibanah and others. The author explicitly stated this in his Mizan, because several scholars have weakened his memory. Therefore, the Hafiz said in al-Taqrib: "Saduq, but makes many mistakes."

poverty is more beloved to me than wealth. O Allah, You know above Your Throne that I prefer nothing over Your love.'

When I heard that, I was overcome by weeping and sobbing. When he heard me, he said: 'You know that if I had known this, I would not have spoken.'"[195]

Bishr ibn al-Harith, may Allah have mercy on him, died in the year 229 AH.

59 – ABU ʿUBAYD AL-QASIM IBN SALLAAM (150–224 AH)

NARRATION 219

From Abu al-Hasan al-Daraqutni: Muhammad ibn Makhlad narrated to us, from al-ʿAbbas al-Duri, who said:

سمعت أبا عبيد، وذكر الباب الذي يروى فيه حديث الرؤية، والكرسي، وموضع القدمين، وضحك ربنا، وحديث "أين كان ربنا" ، فقال، ولكن إذا قيل لنا: كيف وضع قدمه وكيف يضحك؟ قلنا: لا نفسر هذا ولا سمعنا أحداً يفسره.

"I heard AbuʿUbayd discussing the chapter containing Ahadith about the vision [of Allah by the believers on the day of judgement], the Kursi, the place of the Feet, Allah's laughter, and the hadith 'Where was our Rabb?'[196]

[195] The author narrated it with his chain from ʿAbbas ibn Dahqan, but I found no biography for him.

[196] I say: The hadith about the vision was mentioned in Biography (10). The hadith about the place of the Feet is a mawquf narration and was mentioned under

He said: 'But if we are asked: how did He place His Foot or how does He laugh? We say: We do not explain this, nor have we heard anyone explain it.'"

Abuʿ Ubayd was among the imams of ijtihad, a master of Arabic. It is enough that Ishaq ibn Rahawayh said: "Allah loves fairness, Abu ʿUbayd is more knowledgeable than me, al-Shafiʿi, and Ahmad."

He died in the year 224 AH and authored 'Gharib al-Hadith'. He did not engage in interpreting reports of Divine attributes; rather, he held that such matters are not to be interpreted beyond the linguistic context of Arabic. And Allah knows best.

60 - AHMAD IBN NASR AL-KHUZAʿI, THE MARTYR (D. 231 AH)

NARRATION 220

Ibrahim al-Harbi authentically reported:

قال أحمد بن نصر- وسئل عن علم الله؟ -فقال: علم الله معنا وهو على عرشه. وسئل عن القرآن؟

Narration numbers (45) and (85). The hadith about Allah's laughter came at the end of biography (10), and I explained that Ibn Mandah's narration clarifies it as "the laughter of our Rabb at the despair of His servants..." and so on. As for the hadith "Where was our Rabb?", its authenticity is questionable. It revolves around Wakiʿ ibn Hudus (or ʿUdus), He is unknown, no one narrates from him except Yaʿla ibn ʿAtaʾ. Thus, the author said in al-Mizan: "Unknown." Yet, the author had listed it earlier in the original manuscript under hadith number (4) saying: "Reported by al-Tirmidhi and Ibn Majah, and its isnad is hasan!" Such a statement is refuted for the reasons mentioned, so take heed. This narration was also transmitted by the author through al-Daraqutni, and its isnad is authentic, as he affirmed in his Mukhtasar. Ibn Mandah also narrated it in al-Tawhid (Q 96/2) through another chain via al-Duri. Ibn Taymiyyah said in al-Hamawiyyah: "Al-Bayhaqi and others narrated it through authentic chains."

فقال: كلام الله، فقيل له: أمخلوق؟ قال: لا.

"Ahmad ibn Nasr was asked about Allah's knowledge, and he replied: 'Allah's knowledge is with us, and He is upon His Throne.' He was asked about the Qur'an, and he said: 'It is the speech of Allah.' They said: 'Is it created?" He replied: 'No.'"

61 - THE WIFE OF MAKKI

NARRATION 221

Ahmad ibn ʿAli al-Abbar narrated to us: Muhammad ibn ʿAbd al-Rahman al-Balkhi[197] said:

قال مكي بن إبراهيم. دخلت امرأة جهم على زوجتي فقالت: يا أم إبراهيم، هذا زوجك الذي يحدث عن العرش، من نجره؟ قالت: نجره الذي نجر أسنانك. قال: وكانت بادية الأسنان.

"Makki bin Ibrahim said, the wife of Jahm [ibn Safwan] entered upon my wife and said, 'O Umm Ibrahim, is this your husband who speaks about the Throne? Who carved it' My wife replied: 'The same one who carved your teeth!', He said "She had large protruding teeth".

62 - QUTAYBAH IBN SAʿID, SHAYKH OF KHURASAN (150–240 AH)

NARRATION 222

[197] This is how it is in the print and manuscript. I believe it to be an error. The correct name is Muhammad ibn ʿAmr al-Balkhi, who is listed among the narrators from Makki ibn Ibrahim. He is Abu ʿAbd Allah al-Sawwaq, a reliable narrator from al-Bukhari's shaykhs, just like Makki himself. Al-Abbar was a trustworthy hafiẓ, as stated by al-Khatib (4/306).

Abu Ahmad al-Hakim and Abu Bakr al-Naqqash the mufassir both narrated: Abu al-ʿAbbas al-Sarraj said: I heard Qutaybah ibn Saʿid say:

هذا قول الأئمة في الإسلام والسنة والجماعة: نعرف ربنا في السماء السابعة على عرشه، كما قال جل جلاله {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} .

"This is the statement of the imams of Islam, the Sunnah, and the jama'ah: We know our Rabb is in the seventh heaven upon His Throne, as He said: {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} {The Most Merciful rose above the Throne} (20:5)."

Similarly, Musa ibn Harun narrated that Qutaybah said:

نعرف ربنا في السماء السابعة على عرشه.

"We know our Rabb is in the seventh heaven upon His Throne."

So this Qutayba, in his leadership and reliability, has transmitted the consensus on the issue. He met Malik, al-Layth, Hammad ibn Zayd, and other great scholars, lived a long life, and had huffaz crowding at his door. He once said to a man: 'Stay with us this winter so that I may transmit to you from five individuals one hundred thousand hadiths.'

He died in the year 240 AH.

63 - ABU MAʿMAR AL-QATI'I, THE HAFIZ (D. 236 AH)

NARRATION 223

Ibn Abi Hatim reported in his compilation from Yahya ibn Zakariyya

ibn 'Isa, from Abu Shu'ayb Salih al-Harawi[198], from Abu Ma'mar Isma'il ibn Ibrahim, who said:

آخر كلام الجهمية: أنه ليس في السماء إله

"The final statement of the Jahmiyya is that there is no deity in the heavens."

Abu Ma'mar was among the teachers of al-Bukhari and Muslim. Al-Bukhari also narrated from a man who heard from him. He died in 236 AH and was one of the Imams of the Sunnah. His confidence in this doctrine was such that he would say: "If my mule were to speak, it would say it follows the Sunnah."

64 - YAHYA IBN MA'IN, MASTER OF HUFFAZ (D. 233 AH)

NARRATION 224

Al-Najjad narrated to us from Ja'far ibn Abi' Uthman al-Tayalisi[199], from Yahya ibn Ma'in, who said:

إذا قال لك الجهمي: وكيف ينزل؟ فقل "له" : كيف صعد

"If a Jahmi asks you: 'How does He descend?' Reply: 'How did He ascend?'"

I say, The "how" (kayf) in both cases is negated regarding Allah, the mind cannot comprehend it. Yahya ibn Ma'in needs no introduction;

[198] I say, Among his contemporaries were: Salih ibn Ziyad al-Muqri' al-Raqqi, Abu Shu'ayb and Salih ibn Mubashshir al-Sayrafi, Abu Shu'ayb, Both were saduq, and Abu Hatim al-Razi recorded narrations from them, as cited in his son's book (2/1/404, 416). The rest of the narrators in this chain are trustworthy.

[199] I say, I do not recognize this Ja'far. As for al-Najjad, he is Ahmad ibn Salman, Abu Bakr al-Faqih, a trustworthy hafiz who died in 348 AH.

he was the standard-bearer of Hadith. He died in the Madina of the Prophet in 233 AH.

65 - 'ALI IBN AL-MADEENI, IMAM OF THE MUHADDITHEEN (D. 234 AH)

NARRATION 225

Muhammad ibn Ibrahim reported from Nafi', from al-Hasan ibn Muhammad ibn al-Harith, who said:

سئل علي بن المديني وأنا أسمع: ما قول أهل الجماعة؟ قال: يؤمنون بالرؤية وبالكلام، وأن الله عز وجل فوق السموات على عرشه استوى. فسئل عن قوله تعالى: {مَا يَكُونُ مِنْ نَجْوَى ثَلاثَةٍ إِلَّا هُوَ رَابِعُهُمْ} فقال: اقرأ ما قبله {أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ}

"I heard 'Ali ibn al-Madini being asked: 'What is the belief of Ahl al-Jama'ah?' He replied: 'They believe in the ru'yah (i.e. meaning - Seeing Allah in the hereafter), in [Allah's] Speech, and that Allah (Exalted and Majestic) is above the heavens, Risen above His Throne'" When questioned about Allah's words: {There is no secret counsel of three but He is their fourth} (58:7), he said: "Read what precedes it: {Do you not see that Allah knows...?}'"[200]

Al-Bukhari relied heavily on him in Sahih al-Bukhari and said: "I never felt small except in the presence of Ibn al-Madini." He died in Dhu al-Qa'da, 234 AH.

[200] I say, I do not recognize Ibn al-Harith or Nafi'. The author cited this through the chain of Shaykh al-Islam Abu Isma'il al-Harawi.

66 - AHMAD IBN HANBAL, SHAYKH AL-ISLAM, MAY ALLAH HAVE MERCY ON HIM, BLESS HIS RESTING PLACE, AND MAKE PARADISE HIS ABODE. (164–241 AH)

What is transmitted from this Imam in this regard is good, abundant, and blessed. He is the bearer of the banner of the Sunnah and the one who remained patient in the trial. It is attested that he is among the people of Paradise. It has been mass-transmitted from him that he: Declared takfir on those who said the Qur'an was created. Affirmed the ru'yah of Allah, Divine Attributes, His Rising, and Predestination. Prioritized Abu Bakr and 'Umar [over everyone else]. Held that faith increases and decreases. Along with other creedal matters of the religion, The explanation of such would be lengthy.

NARRATION 226

Yusuf ibn Musa al-Qattan (Shaykh of Abu Bakr al-Khallaal) reported:

قيل لأبي عبد الله: الله فوق السماء السابعة على عرشه بائن من خلقه، وقدرته وعلمه بكل مكان؟ قال: نعم هو على عرشه ولا يخلو شيء من علمه.

"Abu 'Abdullah [Ahmad ibn Hanbal] was asked: 'Is Allah above the seventh heaven, upon His Throne, distinct from His creation, while His knowledge and power are everywhere?' He replied: 'Yes, He is upon His Throne, and nothing is absent from His knowledge.'"[201]

Narrated by al-Khallal in al-Sunnah.

NARRATION 227

Abu Talib Ahmad ibn Talib ibn Ahmad Hamid reported: "I asked Ahmad ibn Hanbal about a man who said, 'Allah is with us,' and cited:

[201] Al-Qattan was thiqah, a teacher of al-Bukhari, and died in 253 AH.

{ مَا يَكُونُ مِنْ نَجْوَى ثَلاثَةٍ إِلا هو رابعهم} 'There is no secret counsel of three but He is their fourth.' Ahmad replied:

قد تجهم هذا، يأخذون بآخر الآية، ويدعون أولها، قرأت عليه "أَلَمْ تَرَ أَنَّ اللَّهَ يعلم" ؟ فعلمه معهم، وقال في سورة "ق" : {وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ} . فعلمه معهم

'This man has fallen into a Jahmi thought! They take the end of the Ayah and ignore its beginning. Did you not recite to him: { أَلَمْ تَرَ أَنَّ اللَّهَ يعلم} **"Do you not see that Allah knows...?" His knowledge is with them.'**

He similarly explained the ayah in Surah Qaf:

{وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ}

'We know what his soul whispers, and We are closer to him than his jugular vein' (50:16). "Here, too, it refers to His knowledge."[202]

NARRATION 228

Al-Marwazi said: I said to Abu ʿAbdillah (Imam Ahmad): A man says: "I say as Allah says: {No private conversation of three takes place but He is their fourth}" [58: 7], and I say this without going beyond it to anything else." Imam Ahmad said:

هذا كلام الجهمية بل علمه معهم، فأول الآية يدل على أنه علمه.

"This is the speech of the Jahmiyyah. Rather, His knowledge is with them, the beginning of the ayah indicates that it refers to His knowledge."

[202] I say: Ahmad ibn Hamid al-Mishkani was a companion of Imam Ahmad. Al-Khatib said (4/122): "He narrated unique rulings from Ahmad, who held him in high esteem. He died in 244 AH". I say: He is not Ahmad ibn Humayd al-Tarithithi, the shaykh of al-Bukhari, who died in the year 226 AH.

Narrated by Ibn Battah in "al-Ibanah" through ʿUmar ibn Muhammad Rajaʾ, from Muhammad ibn Dawud, from al-Marwazi.

NARRATION 229

Hanbal ibn Ishaq said: It was said to Abu ʿAbdillah: What is the meaning of: {And He is with you} [57: 4]? He replied:

"علمه" ، علمه محيط بالكل، وربنا على العرش بلا حدود ولا صفة

"His knowledge, His knowledge encompasses everything. And our Rabb is above the Throne, without limits and without description."

Reported by al-Lalakaʾi.

NARRATION 230

Al-Athram said:

قلت لأبي عبد الله: حدث محدث وأنا عنده بحديث "يضع الرحمن فيها قدمة" وعنده غلام، فأقبل علي الغلام فقال: إن لهذا تفسيراً. فقال أبو عبد الله: انظر إليه، كما تقول الجهمية سواء!

"I said to Abu ʿAbdillah: A hadith narrator, while I was present, narrated the hadith: "The Most Merciful will place His foot in it (i.e., the Fire)," and there was a boy present who said: "This has a [different] interpretation." So Abu ʿAbdillah said: Look at him, just like the Jahmiyyah, exactly!"

NARRATION 231

Ibn Abi Hatim said: Salih ibn Ahmad ibn Hanbal narrated to us,

saying:

سمعت أبي يحتج بأن القرآن غير مخلوق، يقول: قال تعالى: {الرَّحْمَنُ، عَلَّمَ الْقُرْآنَ} فأخبر تعالى أن القرآن من علمه.

"I heard my father (Ahmad) using this ayah as a proof that the Quran is not created. He said: Allah the Exalted said: {The Most Merciful, Taught the Quran} [55:1–2], so Allah informed us that it is from His knowledge."[203]

NARRATION 232

Yaʿqub al-Dawraqi said: Ahmad said to me:

اللفظية إنما يدورون على كلام جهم، يزعمون أن جبريل إنما بشيء مخلوق.

"The Lafziyyah are really just revolving around the words of Jahm, They claim that Jibril only brought something created."

67 - ISHAQ IBN RAHAWAYH, THE SCHOLAR OF KHURASAN (166–238 AH)

NARRATION 233

Harb ibn Isma'il al-Kirmani said:

قال حرب بن إسماعيل الكرماني: قلت لإسحاق بن راهويه: قوله تعالى: {مَا يَكُونُ مِنْ نَجْوَى ثَلاثَةٍ إِلَّا هُوَ رَابِعُهُمْ} كيف نقول فيه؟ قال: حيث ما كنت فهو أقرب إليك من حبل الوريد، وهو بائن من خلقه، ثم ذكر عن ابن المبارك قوله: هو على عرشه، بائن من خلقه. ثم قال: أعلى شيء في ذلك وأبينه

[203] I say: ʿAbdullah ibn Ahmad narrated something similar from his father Ahmad in the beginning of "Kitab al-Sunnah."

قوله تعالى: {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} .

"I asked Ishaq ibn Rahawayh about the Ayah: {There is no private conversation among three except that He is the fourth of them (Qur'an 58:7)} how should we understand it? He replied: Wherever you are, He is closer to you than your jugular vein, and He is separate from His creation. Then he mentioned the saying of Ibn al-Mubarak, 'He is above His Throne, separate from His creation.' Then Ishaq said: The highest and clearest statement on this is the Ayah: {The Most Merciful rose over the Throne (Qur'an 20:5)}.

Narrated by al-khallal in his As-sunnah from Harb.[204]

NARRATION 234

Ahmad ibn Salamah said: I heard Ishaq ibn Rahawayh say:

جمعني وهذا المبتدع -يعني إبراهيم بن أبي صالح مجلس الأمير عبد الله بن طاهر، فسألني الأمير عن أخبار النزول فسردتها، فقال ابن أبي صالح: كفرت برب ينزل من سماء إلى سماء. فقلت: آمنت برب يفعل ما يشاء.

"I was gathered with this innovator (meaning Ibrahim ibn Abi Salih[205]) in the gathering of the Emir Abdullah ibn Tahir. The Emir asked me about the reports concerning [Allah's] descent, so I

[204] I say: It was also reported by al-Harawi in {Dhamm al-Kalam} (6/120/1) through Harb with a similar wording. And Harb was a trustworthy, noble jurist. One of Imam Ahmad's companions who died in the year 280 AH.

[205] I say: The name of Abu Salih is Hashim, as stated by al-Hakim. As for his son Ibrahim, Abu al-Husayn, Muslim said: He was a Jahmi, and his hadith should not be recorded. The Hafiz said in {Lisan al-Mizan}: Ishaq ibn Rahawayh declared him a liar during a sitting with Abdullah ibn Tahir, I say: He likely meant this very story, although it doesn't explicitly contain a declaration of lying by Ishaq. Perhaps that occurred in another version of the narration, as it was mentioned by al-Harawi (118/1-2) through other routes.

narrated them. Then Ibn Abi Salih said: 'I disbelieve in a Rabb who descends from one heaven to another.' So I said: I believe in a Rabb who does whatever He wills."

NARRATION 235

Al-Najjad said: Ahmad ibn Ali al-Abbaar narrated to us, who said: Ali ibn Khushram narrated to us, who said: Ishaq said:

دخلت على ابن طاهر فقال: ما هذه الأحاديث؟ تروون أن الله ينزل إلى السماء الدنيا؟ قلت: نعم، رواها الثقات الذين يروون الأحكام، فقال: ينزل ويدع عرشه؟ فقلت: يقدر أن ينزل من غير أن يخلو منه العرش؟ قال: نعم. قلت: فلم نتكلم في هذا؟

"I entered upon Ibn Tahir, and he said: 'What are these Ahadith? You narrate that Allah descends to the lowest heaven?' I said: Yes, they were narrated by trustworthy transmitters who also narrate rulings. He said: 'He descends and leaves His Throne?' I said: Can He descend without the Throne becoming devoid of Him? He said: 'Yes.' I said: Then why do you even speak about this?" [206]

[206] I say: Its chain of transmission is authentic, all its narrators are trustworthy. Al-Bayhaqi also reported it (p. 451–452) through another route from Ishaq briefly. Ibn Taymiyyah attributed it in Sharh Hadith al-Nuzul to Ibn Battah and declared it authentic. The benefit in the statement of Ishaq (may Allah have mercy on him): "Can He descend without the Throne becoming devoid of Him?", is his indication that Allah's descent is not like the descent of created beings, and that He descends to the lowest heaven without the Throne being devoid of Him, nor does the Throne become above Him. This is impossible in the case of created beings, whose movement necessitates vacating one place and occupying another. What Ishaq pointed to is what has been narrated from the early generations of this Ummah and its scholars that Allah remains above the Throne, and the Throne is never devoid of Him, even as He draws near and descends to the lowest heaven. Sheikh al-Islam Ibn Taymiyyah said: This is the correct view. Refer to the detailed discussion in his book {Sharh Hadith an-Nuzool} (p. 42-59).

NARRATION 236

Abu Hamid ibn al-Sharqi said: I heard Hamdan al-Sulami and Abu Dawud al-Khaffaaf say: We heard Ishaq say:

قال لي ابن طاهر: يا أبا يعقوب، هذا الذي ترويه "ينزل ربنا كل ليلة"

"Ibn Tahir said to me: O Abu Ya'qub, this narration you transmit that 'Our Rabb descends every night'?"[207]

NARRATION 237

Ibrahim bin Abi Talib said I heard Ahmad bin Saeed al-Rabati say:

حضرت مجلس ابن طاهر وحضر إسحاق، فسئل عن حديث النزول أصحيح هو؟ قال، نعم، فقال له بعض القواد: كيف ينزل؟ فقال: أثبته حتى أصف لك النزول! فقال الرجل: أثبته فوق، فقال إسحاق: قال الله: {وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا} فقال ابن طاهر: هذا يا أبا يعقوب يوم القيامة. فقال: ومن يجئ يوم القيامة من يمنعه اليوم؟

"I attended Ibn Tahir's gathering where Ishaq was present. Someone

[207] I say: Abu Hamid ibn al-Sharqi's name is Ahmad ibn Muhammad, a reliable hafiz who died in 325 AH. However, I am not familiar with his teacher Hamdan al-Sulami, nor his companion Abu Dawud al-Khaffaaf. At first glance, it occurred to me that this might be Abu 'Amr Ahmad ibn Nasr ibn Ibrahim al-Khaffaaf, the well-known hadith scholar who died in 299 AH. Al-Sam'aani mentioned him under the entry in "al-Khaffaaf," noting that he narrated from Ibn Rahawayh and that Abu Hamid ibn al-Sharqi narrated from him. This led me to suspect that "Abu Dawud" in the original work might be a corruption of "Abu 'Amr." However, what prevents me from asserting this with certainty is that shortly afterward, the same individual is referred to by the same kunya Abu Dawud but with the name Sulayman ibn Dawud. The manuscript here reads: "Dawud al-Khaffaaf Sulayman ibn Dawud," omitting the kunya prefix. This made me doubt whether this al-Khaffaaf is indeed Ahmad ibn Nasr, the hadith scholar. At the same time, I have not been able to identify who he might be. If anyone has knowledge on this matter, let them kindly share it with us, and we will be grateful to them.

asked about the Hadith of Allah's descent, Is it authentic? He said Yes. A commander asked How does He descend? Ishaq replied: First affirm that He descends then I'll describe how. The man said I affirm that He is above. Ishaq then recited Allah's ayah: {"and your Rabb comes ˹to judge˺ with angels, rank upon rank" (89:22)}. Ibn Tahir said: O Abu Ya'qub that's on Judgment Day. Ishaq responded: If He comes on Judgment Day what prevents Him today?." [208]

NARRATION 238

Abu Bakr al-Khallal said: Al-Marrudhi informed us that Muhammad ibn al-Sabah al-Naysaburi narrated to us, Abu Dawud al-Khaffaf Sulayman ibn Dawud narrated to us, Ishaq ibn Rahawayh said:

قال الله تعالى :﴿الرَّحْمَٰنُ عَلَى الْعَرْشِ اسْتَوَى﴾، إجماع أهل العلم أنه فوق العرش استوى، ويعلم كل شيء في أسفل الأرض السابعة

"Allah the Exalted said: {The Most Merciful rose over the Throne} (20:5) it is the consensus of the people of knowledge that He rose above the Throne, and He knows everything in the lowest depths of the seventh earth."[209]

Listen, woe to you, to this great Imam, how he transmitted consensus on this noble matter, just as Qutaybah [ibn Saʿid], mentioned earlier, transmitted it in his time.

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[208] I say: This chain is authentic. Al-Rabati is trustworthy, among the teachers of Al-Bukhari. He died in 246 AH. And Ibrahim ibn Abi Talib was a trustworthy hafiz who died in the year 295 AH and this athar was also narrated by al Sabuni in ʿAqidat al-Salaf 1/113 (al-Majmuʿah al -Muniriyyah)

[209] I say: As for Muhammad ibn al-Sabah al-Naysaburi, I did not find a biographical entry for him, and the same goes for Abu Dawud al-Khaffaf, though he was discussed earlier.

NARRATION 239

Ibn Abi Hatim said: Ahmad ibn Salamah al-Naysaburi narrated to us, saying: I heard Ishaq ibn Ibrahim al-Hanzali (may Allah be pleased with him) say:

ليس بين أهل العلم اختلاف أن القرآن كلام الله ليس بمخلوق، فكيف يكون شيء خرج من الرب عز وجل مخلوقاً؟

"There is no disagreement among the people of knowledge that the Qur'an is the speech of Allah, not created. So how could something that came from the Rabb Exalted is He be created?"[210]

Ishaq was among the great imams of ijtihad and among the foremost hadith masters. He died in the year 233 AH at a little over seventy years old. No one like him was left behind in Khurasan.

68 - ABU ABDILLAH IBN AL-AʿRAABI, THE LINGUIST OF HIS TIME (151–231 AH)

NARRATION 240

From Muhammad ibn Ahmad ibn al-Nadr ibn Bint Muʿawiyah ibn ʿAmr who said:

كان أبو عبد الله الأعرابي جارنا، وكان ليله أحسن ليل، وذكر لنا أن ابن أبي دؤاد سأله: أتعرف في اللغة استوى بمعني استولى؟ فقال: لا أعرفه.

"Abu Abdillah al-Aʿraabi was our neighbor, and his nights were the

[210] I say: Its chain of transmission is sahih.

most beautiful of nights. He told us that Ibn Abi Du'ad [211] once asked him: 'Do you know of any usage in the Arabic language where istawa means istawla' (i.e., 'to take control' or 'to conquer'?) He replied: I do not know of any such usage."[212]

NARRATION 241

From Niftawayh: Dawud ibn Ali narrated to us:

كنا عند ابن الأعرابي، فأتاه رجل، فقال: يا أبا عبد الله، ما معنى قوله تعالى: {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} ؟ قال: هو على عرشه كما أخبر، فقال الرجل: ليس كذلك، إنما معناه استولي، فقال: اسكت، ما يدريك ما هذا؟ العرب لا تقول للرجل استولى على الشيء حتى يكون له فيه مضاد، فأيهما غلب، قيل: استولى، والله تعالى لا مضاد له، وهو على عرشه كما أخبر. ثم قال: الاستيلاء بعد المغالبة، قال النابغة

"We were with Ibn al-Aʿraabi, and a man came to him[213] and said: "O Abu 'Abd Allah, what is the meaning of the ayah: {The Most Merciful rose over the Throne (20:5)}?" He replied: "He is upon His Throne just

[211] He is Ahmad ibn Abi Du'ad (pronounced like Fu'ad) the well-known Jahmi judge. Because of him, Imam Ahmad and the people of the Sunnah were subjected to trials, beatings, and humiliation for refusing to say that the Qur'an is created. Later, Ibn Abi Du'ad himself was afflicted in both body and wealth with what is mentioned in his biography in al-Dhahabi's al-Shadharat (2/93) and elsewhere. May Allah deal with him as he deserves. He died in the year 240 AH.

[212] I say: Its chain is hasan. Its narrators are trustworthy, except for Ahmad ibn Muhammad ibn Musa al-Qurashi, about whom al-Dhahabi said: "Al-Barqani considered him weak, while others strengthened him." He has a biography in Tarikh Baghdad (5/94–96). This report was cited by the author via al-Khatib al-Baghdadi in Tarikh Baghdad (5/283) with the same chain from Ibn al-Nadr. His biography appears in Tarikh Baghdad (1/364). It was also narrated by al-Lalakaʾi (1/92/1) through this same path, and by al-Bayhaqi in al-Asmaʾ wa al-Sifat (p. 415) from Salih ibn Muhammad from Ibn al-Aʿraabi with a similar report. Its chain is authentic. This Salih is Abu ʿAli, nicknamed Jazrah, a trustworthy hafiz who died in 294 AH.

[213] I say: It is likely that was Ahmad ibn Abi Du'ad, the Jahmi, as explicitly stated in the earlier report.

as He informed." The man said: "It is not so; rather, it means that He 'took control' (istawla)." He responded: "Shut up! What do you know about this? The Arabs do not say 'istawla' (took control) over something unless there is someone opposing him in it. Then, whichever of the two overcomes the other, it is said that he 'istawla' (took control or took over or dominated or conquered). But Allah has no rival. He is upon His Throne as He informed." Then he added: "'Istila' (taking control) comes after struggle." Then he cited the line of poetry by al-Nabighah:

ألا لمثلك أو من أنت سابقه ... سبق الجواد إذا استولى على الأمد

Indeed, only someone like you or the one you outpace, can match the speed of a horse when it overcomes (istawla) the finish line."[214]

Ibn al-A'rabi, may Allah have mercy on him, died in the year 231 AH.

69 - ABU JA'FAR AL-NUFAYLI, THE SCHOLAR OF THE JAZIRAH REGION (D. 234 AH)

NARRATION 242

Ibn Abi Hatim said: 'Ali ibn al-Husayn ibn Mihran narrated to us:

سمعت أبا جعفر عبد الله بن محمد بن نفيل يقول: من قال: "أن القرآن مخلوق، فهو كافر، فقيل له: يا

[214] I say: The author narrated it with his chain through al-Khatib, who also recorded it in his Tarikh, volume five, pages 283 to 284. It was also reported by al-Bayhaqi in al-Asma wa al-Sifat, page 415, and by al-Lalaka'i in Sharh Usul I'tiqad Ahl al-Sunnah, volume one, page 92, section one, through multiple chains from Niftawayh. And this is a sound chain. Dawud ibn 'Ali is Abu Sulayman al-Asbahani, the jurist and leading figure of the Ẓahiri school. He is truthful, trustworthy, and virtuous. He died in the year 270 AH. Naftawiyah is Ibrahim ibn Muhammad ibn 'Arafah, Abu Abd Allah al-'Utuki, the well-known grammarian. He is truthful and reliable. He passed away in the year 323 AH.

أبا جعفر، الكفر كفران: كفر نعمة، وكفر بالرب عز وجل؟ قال: لا، بل كفر بالرب، ما تقول فيمن يقول" اللَّهُ أَحَدٌ، اللَّهُ الصمد "مخلوق؟ أليس كافراً هو؟"

"I heard Abu Ja'far 'Abd Allah ibn Muhammad ibn Nufayl say: 'Whoever says that the Qur'an is created is a disbeliever.' He was asked: 'O Abu Ja'far, disbelief (kufr) is of two kinds: denial of blessings (kufr ni'mah), and disbelief in the Rabb, the Mighty and Majestic. Which do you mean?' He said: 'No, rather it is disbelief in the Rabb! What do you say about one who claims that: {Allah is One, Allah the Self-Sufficient} (112:1-2) is created, is he not a disbeliever?'"[215]

Al-Nufayli was one of the pillars of the religion. He was seen with Ahmad ibn Hanbal, to the extent that Abu Dawud al-Sijistani said: I have not seen a greater Hafiz than al-Nufayli. I say: He passed away in the year 234 AH, having reached a venerable old age.

70 - AL-ʿAYSHI, FROM THE SCHOLARS OF BASRA, (D. 228 AH)

NARRATION 243

Abu Hatim al-Razi said: ʿAbd Allah ibn Muhammad ibn ʿAʾishah said:

يستحيل في صفة الحكيم أن يخلق كلاماً يدعي الربوبية، يعني قوله تعالى: {إِنَّنِي أَنَا اللَّهُ} ، وقوله: "أنا

[215] I say, the chain is authentic, for Ibn Mihran is 'Ali ibn al-Husayn ibn al-Junayd al-Razi, a trustworthy and great hafiz. He died in 291 AH. Ibn Abi Hatim said in his biography in al-Jarh wa al-Ta'dil (3/1/179): We wrote from him. He is truthful and trustworthy. I say: I have not seen any of those who documented his biography mention that his grandfather's name was "Mihran." So perhaps "Mihran" was the name of his great-grandfather, and "al-Junayd" was the name of his closer grandfather or vice versa. And Allah, the Exalted, knows best.

ربك"

"It is impossible for the description of The Wise (i.e., Allah) to create speech that claims Rububiyyah, meaning His statement, the Exalted: {Indeed, I am Allah} (20:14), and His saying: {I am your Rabb.} (20:12)"

Ibn ʿAʾishah died in the year 228 AH, at the age of over 80.

71 - HISHAM IBN ʿAMMAR, SCHOLAR OF AL-SHAM (D. 245 AH)

NARRATIONS 244

Abu al-Fadl Yaʿqub ibn Ishaq ibn Mahmud, the Hafiz said: 'Abd Allah ibn Muhammad ibn Mansur al-Bazzar narrated to us:

سمعت هشام بن عمار -وبلغه أن ناساً ينسبونه إلى اللفظية- فغضب وقال: القرآن كلام الله وليس بمخلوق، ومن قال: القرآن أو قدرة الله أو عزة الله مخلوقة فهو من الكافرين، فقيل له: ما تقول فيمن قال: "لفظي بالقرآن مخلوق" ؟ فقال: {قُلْ هُوَ اللَّهُ أَحَدٌ، اللَّهُ الصَّمَدُ} إلى آخرها. ثم قال: هذا الذي قرأت كلام الله.

"I heard Hisham ibn ʿAmmar when it reached him that some people were attributing him to the 'Lafziyyah' view he became angry and said: 'The Qur'an is the Speech of Allah and is not created. Whoever says that the Qur'an, or the Power of Allah, or the Might of Allah is created then he is one of the disbelievers.' He was then asked: 'What do you say about someone who says: "My recitation of the Qur'an is created"?' He replied [by reciting]: {Say: He Allah is One. Allah, The self sufficent...} (112:1) to the end of the surah. Then he said: 'This which I recited is the Speech of Allah.'"

[**Translator's note**: Ibn battah described the lafziyyah and their speech in his famous book al ibannah stating they would say "The Qur'an that Allaah spoke with and said, that is the speech of Allaah, not created, and as for that which we recite and read with our tongues and which we write in our copies is not the Qur'an which is the Kalaam of Allaah. This is only a hikaayah (quotation, narrative) of that. So what we read is a hikaayah of that Qur'an with our own words and our verbal is created". End quote. In summary they would claim "the utterance of the Quran is created" as a means to subtly spread their vile repugnant belief that the Quran is created through vague and ambiguous speech].

And this ʿAbd Allah is a well-known Harawi.[216] Hisham was the scholar, Qur'an reciter, muhaddith, mufti, and khateeb of Damascus. He lived for over 90 years and died in the year 245 AH. He met Malik and heard hadith from him.

72: DHU AL-NOON, THE SHAYKH AND PREACHER OF EGYPT (D. 245 AH)

NARRATION 245

[216] I say, he is likely the same person mentioned in al-Jarh wa al-Taʿdil (2/2/164): ''Abd Allah ibn Muhammad al-Bazzar, known as Furaan, was a companion, close associate, and confidant of Ahmad ibn Hanbal. He narrated from Ahmad ibn Hanbal.' But al-Khatib (in Tarikh Baghdad, 10/79) mentioned that his grandfather's name was al-Muhajir, which differs from what is recorded here. In that source, the name appears as Fawzan (with a zay instead of a ra'), and it is narrated from al-Daraqutni that he said about him: He was a noble and esteemed man. Ahmad ibn Hanbal held him in high regard. He died in the year 256 AH. I say, if he is someone else, then I have not found anyone who has documented his biography. And Allah knows best. As for Abu al-Fadl: Ya'qub ibn Ishaq ibn Mahmud, the hafiz, I do not know him. The author did not include him in Tadhkirat al-Huffaz, nor did Ibn ʿAbd al-Hadi mention him in Tadhkirah.

ʿUmar ibn Bahr al-Asadi said: I heard Dhu al-Noon al-Misri (may Allah have mercy on him) say:

أشرق لنور وجهه السموات، وأنار لوجهه الظلمات، وحجب جلاله عن العيون، وناجاه على عرشه ألسنة الصدور.

"By the light of His Face, the heavens were illuminated, and by His Face, the darkness was lit. The majesty of His glory is veiled from the eyes, and the tongues of hearts (i.e., inner speech and thoughts) converse with Him upon His Throne."[217]

This was narrated by Hafiz Abu al-Shaykh in his book al-ʿAzamah. Dhu al-Noon died in the year 245 AH, and he was very elderly.

73 - ABU THAWR, ONE OF THE IMAMS OF IJTIHAD (D. 240 AH)

NARRATION 246

Ibn Abi Hatim said: Aʿyan ibn Zayd narrated to us: I heard Abu Thawr Ibrahim ibn Khalid, the imam, say:

من زعم أن القرآن مخلوق فهو كافر بالله، ولا يكون الرجل صاحب سنة حتى يكون فيه ثلاث خصال يقول :القرآن ليس بمخلوق، ويقول :الإيمان قول وعمل، يزيد وينقص، ويترك قراءة حمزة.

"Whoever claims that the Qur'an is created is a disbeliever in Allah. And a man cannot be considered a follower of the Sunnah unless he has three qualities: He affirms that the Qur'an is not created, He says that faith is statement and action, and it increases and decreases,

[217] I say: Umar ibn Bahr al-Asadi is unknown to me.

and he abandons the recitation of Hamzah."[218]

Abu Thawr was one of the vessels of knowledge; Sufyan ibn ʿUyaynah and other great scholars narrated from him. He died in the year 240 AH in Baghdad.

[**Translator's note:** As for the recitation of Hamza some did criticise it early on due to specific characteristics such as prolonged elongation, however, his recitation is accepted and established by ijma', Al-Sakhawi said: 'The people took him as an imam in recitation because they knew the soundness of his recitation, and that it was taken from the imams of the Qur'an, Those who were firmly established in its transmission' - Refer to Jamaal Al Quraah 2/471]

[218] Its chain is good. As for Aʿyan ibn Zayd, Ibn Abi Hatim said in al-Jarh wa al-Taʿdil (1/1/325): "ʿAli ibn al-Husayn ibn al-Junayd narrated from him, and I heard from him. He is truthful." Note: The Hamza mentioned at the end of this narration is Hamza ibn Habib, Abu 'Ammarah al-Kufi al-Zayyat, the teacher of al-Farra' and one of the Seven Imams of Recitation. The author stated in al-Mizan: "He reached the highest level in truthfulness, piety, and righteousness. Ibn Ma'in and others considered him trustworthy, though al-Azdi and al-Saaji criticized his recitation, attributing to him some disapproved practices. However, he was reliable in hadith, though not a master in precision." I say: Consensus eventually settled on accepting Hamza's recitation, rejecting those who spoke against it. Some early scholars, like Yazid ibn Harun, forbade his recitation, and Ibn Mahdi even said: "If I had authority over those who recite like Hamza, I would punish them." Ahmad ibn Hanbal disliked it due to its excessive elongation (madd), pauses (sakt), and modifications in pronunciation (like imalah). Yet, Hamza's recitation is vindicated by Imam Sufyan al-Thawri's testimony: "Hamza did not recite a single letter except with an authentic basis." He passed away in 156 AH.

ANOTHER GROUP, FROM THEM: AL-MUZANI, AL-DHULI, AL-BUKHARI & ABU ZUR'AH.

74 – AL-MUZANI (175 – 264 AH)

NARRATION 247

Ahmad ibn Bakr al-Bazuri said: Al-Hasan ibn ʿAli al-Bazuri, the jurist, narrated to me, and he said that ʿAli ibn ʿAbd Allah al-Halwani said: I was in Tripoli (Western Libya), and my companions and I were discussing the Sunnah, until we mentioned Abu Ibrahim al-Muzani, may Allah have mercy on him. One of our companions said: 'I heard that he used to speak with regard to the Qur'an (i.e. possibly implying createdness) and that he would pause (i.e., not take a clear stance).' Another said: 'I heard that he affirmed its createdness.' Then others joined us, and we decided to write to him to seek clarification. So we wrote to him, and he replied to us:

عصمنا الله وإياكم بالتقوى، ووفقنا وإياكم لموافقة الهدى، أما بعد: فإنك سألتني أن أوضح لك من السنة أمراً تصير نفسك على التمسك به، وتدرأ به عنك شبهة الأقاويل، وزيغ محدثات الضالين، فقد شرحت لك منهاجاً موضحاً لم آل نفسي وإياك فيه نصحاً:

"May Allah protect us and you with piety and guide us and you to conform with guidance. As for what follows: You have asked me to clarify for you a matter from the Sunnah, by which you can commit yourself to it, repel from yourself the doubts of false ideologies, and avoid the innovations of the misguided. I have indeed laid out for you a clear path and did not hold back in sincerity for myself and for you:

الحمد لله أحق ما بدئ، وأولى من شكر، وعليه أثني، الواحد الصمد، ليس له صاحبة ولا ولد، جل عن المثل، فلا شبيه له ولا عديل، السميع البصير، العليم الخبير، المنيع الرفيع، عال على عرشه، فهو دان بعلمه من خلقه، والقرآن كلام الله، ومن الله، ليس بمخلوق فيبيد، وقدرة الله ونعته وصفاته كلمات غير مخلوقات، دائمات أزليات، ليست محدثات فتبيد، ولا كان ربنا ناقصاً فيزيد، جلت صفاته عن

شبه المخلوقين، عال على عرشه، بائن عن خلقه

Praise be to Allah, the One most deserving of being the starting point of all speech, and the One most deserving of gratitude. Upon Him is my praise, the One, the Self-Sufficient, He has no spouse and no child. Exalted is He above comparison, there is nothing like Him, and no equal. He is the All-Hearing, the All-Seeing, the All-Knowing, the All-Aware, the withholder, the elevator. He is above His Throne, yet He is near to His creation through His knowledge. The Qur'an is the Speech of Allah, and from Allah, it is not created, so it does not perish. The Power of Allah, His Attributes, and His Descriptions are uncreated words, Eternal and everlasting, not created such that they could perish, and our Rabb was never deficient, then increased. His Attributes are far above any resemblance to created beings. He is exalted above His Throne, separate from his creation."[219]

And he mentioned the rest of the creed.

NARRATION 248

On the authority of ʿAmr ibn Tamim al-Makki, who said: I heard Muhammad ibn Ismaʿil al-Tirmidhi, who said:

سمعت المزني يقول: لا يصح لأحد توحيد حتى يعلم أن الله على العرش بصفاته. قلت: مثل أي شيء؟ قال: سميع بصير عليم قدير.

"I heard al-Muzani say: 'No one's affirmation of tawhid is valid until he knows that Allah is upon the Throne with His attributes.' I said: 'Like what?' He said: 'Hearing, Seeing, Knowledge, Power.'"

[219] The author narrated it with his chain of transmission to Ahmad al-Bazuri as printed. However, in the manuscript it appears as al-Yazuri (with a ya'). I do not know this attribution, nor the individual referred to by it.

This was narrated by Ibn Mandah in his Tarikh[220] Indeed, al-Muzani was the jurist of Egypt in his time, and the noblest of al-Shafiʿi's students. He died in the year 264 AH, at the age of a little over 80 years.

75 - AL-DHUHLI (D. 258 AH)

NARRATION 249

Al-Hakim said: I read in the handwriting of Abu ʿAmr al-Mustahli: Muhammad ibn Yahya was asked about the hadith of ʿAbd Allah ibn Muʿawiyah from the Prophet ﷺ: "The servant should know that Allah is with him wherever he is."[221] He said:

يريد أن الله علمه محيط بكل مكان، والله على العرش.

"It means that Allah's knowledge encompasses every place, while Allah is upon the Throne."

NARRATION 250

Muhammad ibn Naʿim said: I heard Muhammad ibn Yahya al-Dhuhli say:

الإيمان قول وعمل، يزيد وينقص، والقرآن كلام الله غير مخلوق بجميع جهاته وحيث تصرف، ولا نرى الكلام فيما أحدثوا فتكلموا في الأصوات والأقلام والحبر والورق، وما أحدثوا من المتلي، والمُتلي، والمقرى والمُقري، فكل هذا عندنا بدعة، ومن زعم أن القرآن محدث فهو عندنا جهمي لا نشك فيه

[220] I say: The author also traced this narration through his chain, in which appears ʿAmr ibn Tamim al-Makki, whom I do not know.

[221] This is part of the hadith of ʿAbd Allah ibn Muʿawiyah al-Ghadiri (may Allah be pleased with him), which was narrated by al-Tabarani and others with a sahih chain, as I clarified in al-Sahihah (no. 1046).

ولا نمتري.

"Faith (iman) is statement and action; it increases and decreases. The Qur'an is the Speech of Allah, uncreated in all its aspects and wherever it is directed. We do not engage in the innovations introduced by others like discussions about voices and pens, ink and paper, and those who introduced terms like the recited, the reciter, the read, and the reader. All of this, in our view, is innovation (bidʿah). Whoever claims that the Qur'an is created is, in our view, a Jahmi, we have no doubt about him, nor do we hesitate."[222]

Al-Dhuhli was the Imam of Khurasan after Ishaq, without dispute. He was a respected leader of great status. He died in the year 258 AH.

76 - AL-BUKHARI, MAY ALLAH BE PLEASED WITH HIM (194–256 AH)

NARRATION 251

Imam Abu ʿAbd Allah Muhammad ibn Ismaʿil said in the final section of al-Jamiʿ al-Sahih in the Book 'al-Rad Ala Jahmiyyah',[223] under the chapter:

باب قوله تعالى: {وَكَانَ عَرْشُهُ عَلَى الْمَاءِ} قال أبو العالية: استوى إلى السماء: ارتفع. وقال مجاهد في "استوى" علا على العرش. وقالت زينب أم المؤمنين رضي الله عنها: "زوجني الله من فوق سبع سماوات" .

"Chapter regarding the statement of Allah: {And His Throne was

[222] The author narrated this with his chain from this Muhammad ibn Naʿim, whom I do not know.

[223] This is how it appears in some manuscripts of al-Jamiʿ al-Sahih, while in others it appears under "The Book of Tawhid" which is how it appears in the printed editions.

upon the water} (11:7): Abu al-ʿAliyah said, 'He rose towards the heaven' means 'He ascended'"[224] And Mujahid said regarding 'istawa': 'He rose above the Throne.'[225] And Zaynab, the Mother of the Believers (may Allah be pleased with her), said: 'Allah married me off from above the seven heavens.'"

Then he al-Bukhari gave chapter headings to most of what the Jahmiyyah reject such as Allah's 'uluw, speech, hands, and eyes, providing proof from Ayaat and hadith. Among them are Chapter: {To Him ascends good speech (35:10)} Chapter: {What I created with My Two Hands (38:75)} Chapter: {That you may be brought up under My Eye (20:39)} Chapter: The Speech of the Rabb (Mighty and Majestic) with the Prophets.

And other similar topics, which when considered by an intelligent person, make clear from the way he titled these chapters that the Jahmiyyah reject these attributes and distort the words from their proper places. He also authored a separate book titled: "Kitab Afʿal al-ʿIbad fi Mas'alah al-Qur'an"

He was a hafiz, a scholar, blazing with intelligence, extremely pious and devout, great in status, and without equal. He died in the year 256 AH, having met: Makki ibn Ibrahim in Khurasan, Abu ʿAsim in Basrah, ʿUbayd Allah ibn Musa in Kufah, al-Muqri' in Makkah, and al-Firyabi in al-Sham. He lived 62 years.

[224] Al-Tabari connected the narration in his Tafsir through the route of Abu Jaʿfar al-Razi from him. I say: Abu Jaʿfar is weak in memory.

[225] Al-Firyabi also connected it from Warqa', from Ibn Abi Najih, from him. (Already mentioned under footnote no. 35.)

77 - ABU ZURʿAH AL-RAZI (221 - 264 AH)[226]

NARRATION 252

Abu Ismaʿil al-Ansari, the author of 'Dhamm al-Kalam wa Ahlihi' said: Abu Yaʿqub al-Qarraab informed us, who said: My grandfather informed us, who said: I heard Abu al-Fadl ibn Ishaq,[227] who said: Muhammad ibn Ibrahim al-Asbahani narrated to me: I heard Abu Zurʿah al-Razi, who was asked about the explanation of the ayah: {The Most Merciful rose above the Throne} (20:5) and he became angry and said:

تفسيره كما تقرأ، هو على عرشه، وعلمه في كل مكان، من قال غير هذا فعليه لعنة الله.

"Its explanation is just as you recite it: He is upon His Throne, and His

[226] He is the imam, hafiz of the time, ʿUbayd Allah ibn ʿAbd al-Karim al-Qurashi, their affiliate Al razi. His biography is full of virtues and merits in the author's Tadhkirat al-Huffaẓ (2/124–125) — refer to it. He is not to be confused with Abu Zurʿah al-Razi al-Saghir whose name was Ahmad ibn al-Husayn, who was also a precise and reliable hafiẓ — see Tadhkirah (3/194).

[227] I say: I do not know this Abu al-Fadl. As for Abu Yaʿqub al-Qarraab, his full name is Ishaq ibn Abi Ishaq Ibrahim ibn Muhammad ibn ʿAbd al-Rahman al-Sarakhsi, then al-Harawi. He was a hafiz, an imam, and he died in the year 429 AH. The grandfather referred to here is his grandfather from his mother's side, and he is the one the author mentions among his teachers: And he is Muhammad ibn ʿUmar ibn Hafsawayh, I found no biographical entry for him. He is not the same as Muhammad ibn ʿUmar ibn Hafs al-Joorjeeri, who is mentioned in Akhbar Asbahaan (2/272) and al-Dhahabi's Shadharaat (2/328), as that person is of an earlier generation, having died in the year 330 AH. As for Muhammad ibn Ibrahim al-Asbahani, there are several individuals by that name, all of whom are mentioned in Akhbar Asbahan by Abu Nuʿaym: Muhammad ibn Ibrahim ibn Shabib al-ʿAssaal, Abu ʿAbd Allah who is a trustworthy sheikh. He narrated from Ismaʿil ibn ʿAmr, and others. He died in the year 292 AH Muhammad ibn Ibrahim ibn Saʿid ibn Mawandaad al-Thaqafi, Abu ʿAbd Allah al-Washsha' is a truthful shaykh. He narrated from Zayd ibn al-Huraysh, and others. He died in the year 299 AH. Muhammad ibn Ibrahim ibn Nasr ibn Shabib al-Saffar, Abu Bakr is trustworthy. He moved to Madinah, and died in the year 305 AH. He narrated the Musnad of Harun al-Hammal. I say: Perhaps the person who narrated this report is one of those trustworthy individuals.

knowledge is in every place. Whoever says other than this, upon him is the curse of Allah."

NARRATION 253

And it was narrated from ʿAbd al-Rahman ibn Abi Hatim who said: I asked my father and Abu Zurʿah (may Allah have mercy on them both) about the creed of Ahl al-Sunnah concerning the fundamentals of the religion, and about what they had found the scholars of all lands upon, and what they themselves believed regarding that So they said:

أدركنا العلماء في جميع الأمصار، فكان من مذاهبهم أن الإيمان قول وعمل، يزيد وينقص، والقرآن كلام الله غير مخلوق بجميع جهاته، والقدر خيره وشره من الله تعالى، وأن الله تعالى على عرشه، بائن من خلقه، كما وصف نفسه في كتابه، وعلى لسان رسوله، أحاط بكل شيء علماً، لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ.

"We found the scholars of all the cities upon the belief that: Iman is speech and action, it increases and decreases; the Qur'an is the speech of Allah, uncreated in all of its aspects; Qadar: its good and evil is from Allah, the Most High; Allah (the Exalted) is over His Throne, distinct from His creation, just as He described Himself in His Book and upon the tongue of His Messenger, He encompasses everything in knowledge. There is nothing like unto Him, and He is the All-Hearing, the All-Seeing."[228]

[228] I say: This is authentically and firmly established from Abu Zurʿah and Abu Hatim (may Allah have mercy on both) as it was cited here. The author narrated through three chains from ʿAbd al-Rahman ibn Abi Hatim (may Allah have mercy on him), one of which is through the route of Hibat Allah ibn al-Hasan al-Lalakaʾi. He included this in his great book Sharh Usul al-Sunnah, where he said (1/47/1): Muhammad ibn al-Muzaffar al-Muqriʾ informed us, who said: al-Husayn ibn Muhammad ibn Hubsh

Abu Zurʿah was the Imam of the Ahl al-hadith in his time, to the extent that Ahmad bin Hanbal said: "No one with stronger memory than Abu Zurʿah has crossed the bridge of Baghdad." He was among the abdaal through whom the earth is preserved. He also said: "This young man has memorized 700k Ahadith."

I say: He was a leader in both knowledge and practice, and his virtues were many. He died in the year 264 AH. Muslim narrated from him in his Sahih.

78 - ABU HATIM AL-RAZI (D.277 AH)

NARRATION 254

Hafiz ʿAbd al-Rahman ibn Abi Hatim al-Razi said in his book 'al-Radd ʿala al-Jahmiyyah':

كان يحكى لنا أن هنا رجلا من قصة هذا، فحدثني أبو زرعة قال: كان بالبصرة رجل وأنا مقيم في سنة

al-Muqriʾ narrated to us, who said: Abu Muhammad ʿAbd al-Rahman ibn Abi Hatim narrated to us… I say: This is a good isnad. Muhammad ibn al-Muzaffar is ibn ʿAli ibn Harb, Abu Bakr al-Muqriʾ al-Daynawari. Al-Khatib (3/265) said: "He lived in Baghdad and narrated there from Abu Ishaq al-Muzakki al-Naysaburi and others, including Abu ʿAli ibn Habash al-Daynawari. We wrote from him. He was a righteous, virtuous, and trustworthy shaykh. He died in the year 415 AH." And Husayn ibn Muhammad ibn Habash al-Muqriʾ, he is Abu Ali al-Daynawari, a companion of Musa ibn Jarir al-Raqqi. Ibn al-ʿImad mentioned him under the deaths of the year 373 AH, without adding further information. It appears from the earlier biographical entry of Ibn al-Muzaffar in Tarikh Baghdad that he entered Baghdad, if not being originally born there, as Ibn al-Muzaffar narrated from him there. Yet al-Khatib did not include a biographical entry for him in the book. And Allah knows best. However, he was not the only one who narrated it; he was followed up in the transmission by ʿAli ibn ʿAbd al-ʿAziz, who is al-Baghawi, and he is trustworthy and firm [in narration], and also by ʿAli ibn Mardak, whom I do not know. This letter of Ibn Abi Hatim is preserved in al-Majmuʿ (vol. 11) in the zahiriyyah Library, at the end of the book "Zuhd al-Thamaniyah min al-Tabiʿin", through the last two chains of narration. In it, it is mentioned that Ibn Mardak was Bardaʿi. And Allah knows best.

ثلاثين ومائتين فحدثني عثمان بن عمرو بن الضحاك عنه أنه قال: إن لم يكن القرآن مخلوقا فمحا الله ما في صدري من القرآن، و كان من قراء القرآن، فنسي "القرآن" حتى كان يقال له: قل: "بسم الله الرحمن الرحيم" فيقول: معروف معروف، ولا يتكلم به.

"It was narrated to us that there was a man with a story related to this. Abu Zurʿah told me: "There was a man in Basra while I was residing there in the year 230 AH. ʿUthman ibn ʿAmr ibn al-Dahhak[229] narrated to me from him that he said: If the Qur'an is not created then may Allah erase what is in my chest from the Qur'an. He had been one of the Qur'an reciters, but he forgot the Qur'an entirely to the point that when he was told, Say: Bismillah al-Rahman al-Rahim, he would reply: 'It's known, it's known,' but he could not utter it."

Abu Zurʿah said: "They urged me to go see him, but I did not".

NARRATION 255

Muhammad ibn Bashshar[230] said:

سمعت جاراً كان لي وكان يقرئني القرآن، ويقول: هو مخلوق، فقال له رجل: إن لم يكن القرآن مخلوقا فمحا الله كل آية من صدرك؟ قال: نعم، فأصبح وهو يقول: {الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، الرَّحْمَنِ الرَّحِيمِ، مَالِكِ يَوْمِ الدِّينِ، إِيَّاكَ} فإذا أرد أن يقول: "نعبد" لم يجر لسانه.

"I heard a neighbour of mine (who used to teach me Qur'an) saying:

[229] I do not recognize him, unless 'al-Dahhak' is a distortion of 'al-Kahhaal'. For in al-Jarh waal-Taʿdil by Ibn Abi Hatim (3/1/162), it says: Uthman ibn Amr al-Basri al-Kahhaal, a resident of Kufah, narrated from Mubarak ibn Fadalah and Muhammad ibn Marwan al-ʿijli. My father and Abu Zurʿah narrated from him I say: So it is him, and Abu Zurʿah would not narrate except from someone trustworthy. Therefore, the story is authentic.

[230] He is the one nicknamed "Bindaar"; he was trustworthy and one of the teachers of al-Bukhari and Muslim.

'It is created.' So a man said to him: 'If the Qur'an is not created, then may Allah erase every ayah from your heart?' He replied: 'Yes' So he woke up the next day, and when he would try to say:

{الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، الرَّحْمَنِ الرَّحِيمِ، مَالِكِ يَوْمِ الدِّينِ، إِيَّاكَ},

when he came to say: naʿbudu, his tongue would not move."

NARRATION 256

Hafiz Abu al-Qasim al-Tabari[231] said: I found in the book of Abu Hatim Muhammad ibn Idris ibn al-Mundhir al-Hanzali (from what was heard directly from him) that he said:

مذهبنا واختيارنا اتباع رسول الله صلى الله عليه وسلم وأصحابه والتابعين من بعدهم "بإحسان" ، والتمسك بمذاهب أهل الأثر مثل الشافعي وأحمد وإسحاق وأبي عبيد رحمهم الله تعالى، ولزوم الكتاب والسنة. ونعتقد أن الله عز وجل على عرشه، بائن من خلقه {لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ}

"Our madhhab (way) and our chosen stance is to follow the Messenger of Allah ﷺ, his Companions, and the Tabiʿin after them with excellence and to adhere to the paths of the people of athar (i.e. narrations), like al-Shafiʿi, Ahmad, Ishaq, and Abuʿ Ubayd (may Allah have mercy on them all), and to hold fast to the Book and the Sunnah. We believe that Allah, the Mighty and Majestic, is above His Throne, distinct from His creation, {There is nothing like unto Him, and He is the All-Hearing, the All-Seeing} (42:11)." And he said:

واختيارنا أن الإيمان يزيد وينقص، ونؤمن بعذاب القبر، وبالحوض، وبالمساءلة في القبر، وبالشفاعة، ونترحم على جميع الصحابة، ولا نسب أحداً منهم، ولا نقاتل في الفتنة، ونسمع ونطيع لمن ولاه الله أمرنا، ونرى الصلاة والحج والجهاد مع الأئمة، ودفع صدقات المواشي إليهم، ونؤمن بما صح بأن يخرج

[231] He is Imam al-Lalakaʾi, the author of Sharh al-Sunnan. What the author has quoted from him is in agreement with what is found in his book (1/48/1–2), except that it has some abridgement, rearrangement, and reordering.

قوم من النار من الموحدين بالشفاعة

"And our stance is that iman increases and decreases. We believe in the punishment of the grave, in the Hawd (The Prophet's fountain), in the questioning in the grave, in the intercession, and we ask Allah's mercy upon all of the Companions. We do not criticize any of them, nor do we fight during tribulations. We hear and obey the one whom Allah has placed in charge of our affairs. We hold that prayer, pilgrimage, and jihad are to be done with the rulers, and that zakat of livestock is to be given to them. We believe in what has been authentically reported that a group will come out of the Hellfire (from among the people of tawhid) by intercession" Until he said:

وعلامة أهل البدع: الوقيعة في أهل الأثر، وعلامة الجهمية: أن يسموا أهل السنة مشبهة ونابتة، وعلامة القدرية: أن يسموا أهل السنة مجبرة، وعلامة الزنادقة: أن يسموا أهل الأثر حشوية.

"The sign of the people of innovation is attacking the people of hadith. The sign of the Jahmiyyah is that they call Ahl al-Sunnah 'anthropomorphists' (mushabbihah) and 'primitive' (nabitah). The sign of the Qadariyyah is that they call Ahl al-Sunnah 'compulsionists' (mujbirah). The sign of the heretics is that they call the people of hadith 'Hashwiyyah'."[232]

Abu Hatim [al-Razi] was one of the eminent scholars and leading Imams of the People of Hadith. He studied under Abu Nu'aym and al-Ansari and scholars of their rank. He engaged in the critical evaluation of narrators (al-Jarh wa'l-Ta'dil), authenticated and identified weak narrations, and followed the same path as his contemporary and relative, the great Hafidh Abu Zur'ah. Major scholars like Abu Dawud narrated from him. He passed away in the

[232] I say: As al-Kawthari does, his commentary and letters are filled with slander against the Imams of hadith. He accuses them of tajsim, and labels them mushabbihah Hashwiyyah. Yet, according to his student [Abu Ghuddah], "al-Kawthari (!)" is the "proof, the allamah! See my introduction to Sharh al-Tahawiyyah, 4th edition, published by al-Maktab al-Islami.

year 277 AH.

79 - YAHYA IBN MUʿADH AL-RAZI, THE PREACHER OF HIS TIME (D. 258 AH)

NARRATION 257

Abu Ismaʿil al-Ansari said in al-Faruq, with a chain to Muhammad ibn Mahmud:[233] I heard Yahya ibn Muʿadh say:

إن الله على العرش بائن من خلقه، أحاط بكل شيء علماً، لا يشذ عن هذه المقالة إلا جهمي يمزج الله بخلقه.

"Allah is over the Throne, distinct from His creation. He encompasses all things with His knowledge. No one deviates from this belief except a Jahmi, who mixes Allah with His creation."

80 - AHMAD IBN SINAN, THE MUHADDITH OF WASIT (D. 259 AH)

NARRATION 258

Ibn Abi Hatim said in 'al-Radd ʿala al-Jahmiyyah': Ahmad ibn Sinan al-Wasiti narrated to us:

بلغني عن ابن أبي دؤاد -يعني القاضي أيام المحنة- أنه قال: ثلاثة من الأنبياء مشبهة: عيسى بن مريم عليه السلام حيث قال: {تَعْلَمُ مَا فِي نَفْسِي وَلا أَعْلَمُ مَا فِي نَفْسِكَ} وموسى عليه السلام حيث قال: {رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ} ومحمد صلى الله عليه وسلم حيث قال: "إنكم ترون ربكم" قال: هذا كفر صراح

[233] I do not know him, and I could not come across the chain to him.

أو التشبيه بهذا الاعتبار حق. فتعالى الله عما يقول الجاحدون علواً كبيراً

"It reached me that Ibn Abi Duʾad, the judge during the time of the trial said: "Three of the Prophets are mushabbihah (Those who liken Allah to the creation): ʿIsa ibn Maryam (peace be upon him) when he said: {You know what is in myself, and I do not know what is in Yourself (5:116)}; Musa (peace be upon him) when he said: {My Rabb, show Yourself to me so I may look at You} (7:143); and Muhammad ﷺ when he said: 'You will see your Rabb.'" He said: "This is clear disbelief, or otherwise, tashbih in this sense is true."[234] Exalted is Allah far above what the deniers say!"

And we have already mentioned the statement of Nuʿaym ibn Hammad: "Whoever likens Allah to His creation has disbelieved." Ahmad ibn Sinan al-Qattan was a trustworthy hafiz, pious and from the teachers of al-Bukhari and Muslim. He would not have transmitted this statement from the atheist Ahmad ibn Abi Duʾad without basis, he was the one who, during Imam Ahmad's trial, stood before al-Muʿtasim, saying: "O Commander of the Believers! This man is astray and misguiding so kill him!" Ahmad ibn Sinan died in 258 AH, aged a little over eighty.[235]

81 – THE RABBANI IMAM, MUHAMMAD IBN ASLAM AL-TUSI (D. 242 AH)

[234] I say: But the isnad is not sound up to Ibn Abi Duʾad, concerning what is mentioned about him and Allah loves fairness, as He says: {And do not let the hatred of a people prevent you from being just…} [5: 8]. Although al-Wasiti was trustworthy, he narrated this an indirect report, and he did not name the one from whom it reached him, so we cannot determine whether that person is trustworthy or not.

[235] As stated in the sources, this is one of the views regarding his death but the correct one is what we affirmed above, as Hafiz concluded in Tahdhib.

NARRATION 259 - 1

Al-Hakim said in his biography: Yahya al-ʿAnbari[236] narrated to us, who said: Ahmad ibn Salamah narrated to us: Muhammad ibn Aslam said:

قال لي عبد الله بن طاهر: بلغني أنك ترفع رأسك إلى السماء، فقلت: ولم وهل أرجو الخير إلا ممن هو في السماء؟

"ʿAbd Allah ibn Tahir [the Emir] said to me: "I was told that you raise your head to the sky." So I said: "Why shouldn't I? And who else do I hope for good from except the One who is in the heaven?""

NARRATION 259 - 2

ʿAbd al-Rahman ibn Muhammad, the Hafiz said: ʿAbd Allah ibn Muhammad ibn al-Fadl al-Saydawi narrated to us: I heard Ishaq ibn Dawud al-Shaʿrani mention that a certain person presented to Muhammad ibn Aslam al-Tusi some speech from those who spoke about the Qur'an, so Muhammad said:

القرآن كلام الله غير مخلوق أينما تلي وحيثما كتب، لا يتغير، ولا يتحول، ولا يتبدل

"The Qur'an is the speech of Allah, uncreated, wherever it is recited and wherever it is written. It does not change, nor transform, nor

[236] I say: It seems likely that he is Yahya ibn ʿAbd Allah ibn Muhammad ibn al-Walid al-ʿAnbari, Abu Zakariyya al-Dhariʿ, a jurist and accountant for the legal authority. Abu Nuʿaym said in Akhbar Isfahan (2/362): He died in the year 311 AH. He narrated from ʿAbd Allah ibn ʿUmar, and Abi Masʿud wrote from him. I say: Ahmad ibn Salamah is Ibn ʿAbd Allah, Abu al-Fadl al-Naysaburi. Ibn Abi Hatim said (1/1/54): "I wrote from him in al-Ray; he came to us during my father's lifetime, and my father wrote from him. He died in the year 286 AH, and he was a hafiz, one of the elite narrators. He authored a Sahih as Sahih Muslim, as noted in al-Shadharat. So the chain is good.

alter[237]**."**

I say: By Allah, he has spoken the truth. For you may copy from one mushaf (copy of the Qur'an) into a hundred others, yet that original copy remains unchanged in itself. And you may teach the Qur'an to a thousand souls, while what is in your own chest remains as it is, not separating from you, nor changing. This is because the written Qur'an is one, while the writings are many; and what is in your chest is one, and what is in the hearts of other reciters is exactly the same as what is in yours. And the recited Qur'an (though the reciters be man) is still one, even though it consists of various surahs, Ayaat, and sections. It is the speech of Allah, His revelation, and His composition. It is not, in any way, our own speech. Yes, our speaking it, reciting it, and articulating it are our own actions. Likewise, our writing it and uttering it are from our own deeds. Allah the Exalted said:

{وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ}

{And Allah created you and what you do} [37:96].

So, the recited Qur'an (when considered apart from our actions) is the speech of Allah and uncreated. This is something the intellect can grasp. And when the believers hear it in the Hereafter directly from the Rabb of the Worlds, then both the recitation and the recited will be uncreated. For this reason, Imam Ahmad said: "Whoever says: 'My recitation of the Qur'an is created (intending by that the Qur'an itself)

[237] I say: Its chain of narration has no issue. This al-Shaʿrani is Ishaq ibn Dawud ibn ʿIsa, Abu Yaʿqub al-Shaʿrani al-Marwazi. Al-Khatib mentioned him in Tarikh Baghdad (6/374), narrating from Muhammad ibn Makhlad al-ʿAttar, and said: He died in the year 261 AH. As for ʿAbd Allah ibn Muhammad ibn al-Fadl al-Saydawi it seems he is the one mentioned in al-Jarh wa al-Taʿdil (2/2/163): "Abd Allah ibn Muhammad ibn al-Fadl ibn al-Shaykh ibn ʿUmayrah al-Asadi, narrated from Khalid ibn Khaddash, Dawud ibn ʿAmr, Musʿab ibn ʿAbd Allah al-Zubayri, Ahmad ibn Hanbal, Yahya ibn Maʿin, and Muhriz ibn ʿAwn. I heard from him in Wasit and al-Ray, and both Abu Zurʿah and my father wrote from him.He was asked about him and said: 'Truthful.'"

then he is a Jahmi."[238] So reflect well on this for the matter is difficult. And although what I have explained here is true, [Imam] Ahmad (may Allah have mercy on him) and the scholars of the Salaf did not permit such expressions. They avoided the Jahmiyyah and refrained from entering into any speculative speech.

NARRATION 259 - 3

To the extent that Harb ibn Ismaʿil said:

[238] This was also narrated by ʿAbd Allah ibn Ahmad in al-Sunnah (p. 29) from his father with a similar wording. Al-Bayhaqi also transmitted it in al-Asmaʾ wa al-Sifat (p. 266) with a sound chain and commented: "This was precisely preserved by his son ʿAbd Allah, and his statement 'intending by that the Qur'an itself' clarifies the intent. Others who reported from Imam Ahmad regarding the 'lafz (recitation)' misunderstood or neglected this distinction, to the point that they attributed to him what he had clearly disavowed." I say: But his statement "others neglected this" is debatable. Because in reality, Imam Ahmad often spoke regarding such terms, and even his son ʿAbd Allah transmitted such, as will be shown later in this book. Abu Dawud likewise reported from him as I will soon explain. So is it fair to accuse them of negligence? The truth is: Ahmad often made general statements. Many preserved that from him. Occasionally, he added clarification to remove any misunderstanding that might arise from the generality, such as implying that our recitation of the Qur'an is not part of our actions, Which would contradict the established belief of Ahl al-Sunnah, namely, that the actions of the servants (including their speech) are created. This was clearly explained by Imam al-Bukharii in his book Khalq Afʿal al-ʿIbad by definitive evidence from the Qur'an, the Sunnah, and statements of the Salaf. So, Imam Ahmad, by offering that clarification, meant to show that he was not referring to the reciter's speech, which is created, but rather to the speech of Allah itself, which is uncreated. And thus, Imam Ahmad agrees with his student al-Bukhari, who made a clear distinction between the recitation (tilawah) and the recited (matlu), as transmitted by al-Bayhaqi and others. He said: 'Muslim ibn al-Hajjaj (may Allah have mercy on him) also agreed with al-Bukhari on this clarification'. This is what the author explained (may Allah have mercy on him) and he did so excellently. He clarified the reason why Imam Ahmad, in most narrations from him, as well as those who agreed with him, avoided using the detailed expression discussed earlier (regarding the distinction between the recitation and the recited). To Allah belongs the outcome of all affairs. Refer also to the words of Imam al-Juwayni in his treatise on al-Istiwaʾ (p. 184) for it is important.

سمعت ابن راهويه وسئل عن الرجل يقول: القرآن ليس بمخلوق وقراءتي إياه مخلوقة، لأني أحكيه؟ فقال: هذا بدعة، لا يقار على هذا حتى يدع.

"I heard Ibn Rahawayh being asked about a man who said: 'The Qur'an is not created, but my recitation of it is created, because I am simply quoting (i.e. reciting) it.' So he replied: 'This is an innovation. He is not to be left as he is until he repents.'"

I say: I suspect Ishaq took issue with his saying "because I am simply quoting it".

NARRATION 259 - 4

Indeed, the trustworthy hafiz, ʿAbd Allah the son of Imam Ahmad (may Allah be pleased with him), said:

سألت أبي: ما تقول في رجل قال: التلاوة مخلوقة، وألفاظنا بالقرآن مخلوقة، والقرآن كلام الله ليس بمخلوق؟ قال: هذا كلام الجهمية، قال الله تعالى: {وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ} وقال النبي صلى الله عليه وسلم: "حتى أبلغ كلام ربي" وقال: "إن هذه الصلاة لا يصلح فيها شيء من كلام الناس" وكان أبي يكره أن يتكلم في اللفظ بشيء، أو يقال: مخلوق أو غير مخلوق.

"I asked my father: "What do you say about a man who says: 'The recitation is created and our words in the Qur'an are created but the Qur'an is the uncreated speech of Allah?'" He replied: "This is the speech of the Jahmiyyah. Allah said: {And if any of the polytheists seeks your protection, then grant it to him until he hears the speech of Allah} [9:6]. And the Prophet (peace be upon him) said: 'Until I convey the speech of my Rabb.'[239] And he also said: 'Verily, this

[239] This is part of a hadith reported by Abu Dawud and others with a sound chain of narration from Jabir. I have sourced it in al-Sahihah (no. 1947).

prayer is not the place for any human speech'"[240] **My father used to dislike discussing anything related to the recitation whether by saying it is created or not created."**[241]

I say: Imam Ahmad (may Allah be pleased with him) acted this way to cut off the route [to misguidance]. Otherwise, the uttered is the speech of Allah, while the uttering is from our own deeds.

[**Translator's note:** What is reported and well known is that the Jahmiyyah would use vague, ambiguous terminology and statements in order to trick the masses into their deviation without realising the reality and severity of their speech, This is what is being referred to here and this is why many of the Salaf disliked discussing such issues.]

Indeed, Muhammad ibn Aslam was among the nobility in knowledge and in practice. He authored works, among them "al-Arbaʿun", [242] which we have heard. He died in the year 242 AH in Tus.

[240] This is part of the famous hadith of Muʿawiyah ibn al-Hakam al-Sulami. Another part of it was mentioned earlier in this book, along with references to where I traced its sources.

[241] This was mentioned by ʿAbd Allah ibn Ahmad in al-Sunnah (pp. 28–29), from his father, but separated into parts. Abu Dawud also said in his Masaʾil (p. 271): Yaʿqub ibn Ibrahim al-Dawraqi narrated to us that Ahmad ibn Muhammad ibn Hanbal said to him: 'The Lafziyyah are only circling around the doctrine of Jahm. They claim that Jibreel came with something created, that created Jibreel brought it (i.e. a created thing) to Muhammad (peace be upon him).'" Ahmad ibn Ibrahim narrated to us: He said: I asked Ahmad ibn Hanbal: "What about those who say: 'Our utterances of the Qur'an are created'?" He replied: They are worse than the Jahmiyyah. Whoever claims that has indeed claimed that Jibreel brought something created, and that the Prophet ﷺ spoke something created."

[242] I say: There is a valuable manuscript of this [text] in the al-zahiriyyah Library, written in the handwriting of Hafiz ʿAbd al-Ghanial-Maqdisi, from his narration from Abu Tahir al-Silafi with his chain to al-Tusi. It is arranged by chapters.

82 -ABD AL-WAHHAB AL-WARRAAQ (D. 250 AH)

NARRATION 260

ʿAbd al-Wahhab ibn ʿAbd al-Hakam al-Warraaq narrated the statement of Ibn ʿAbbas:

"ما بَيْنَ السَّمَاءِ السَّابِعَةِ إِلَى كُرْسِيِّهِ سَبْعَةَ آلافِ نُورٍ وَهُوَ فَوْقَ ذلك"

"Between the seventh heaven and His Kursi are seven thousand layers of light, and He is above that." Then ʿAbd al-Wahhab said:

من زعم أن الله ههنا فهو جهمي خبيث، إن الله عز وجل فوق العرش، وعلمه محيط بالدنيا والآخرة

"Whoever claims that Allah is here, he is a filthy Jahmi. Verily, Allah the Mighty and Majestic is above the Throne, and His knowledge encompasses the world and the Hereafter."

Abd al-Wahhab was a trustworthy hafiz and held in high regard. Among those who narrated from him were Abu Dawud, al-Nasaʾi, and al-Tirmidhi. It was said to Imam Ahmad (may Allah be pleased with him): "Whom should we ask after you?" He said: "Ask ʿAbd al-Wahhab," and he praised him. He died in the year 250 AH.

A zealous fool may claim, by his state if not his words: "This Muhaddith is not at fault, nor are those like him. They were deceived by their teachers, and their teachers were in turn deceived by what the Tabiʿun stated on this issue. And the Tabiʿun were themselves misled by the statements of Ibn ʿAbbas, Ibn Masʿud, and ʿAbdullah ibn ʿAmr ibn al-ʿAs."

So I say: yes, O ignorant one, cast away your vile statement, and instead say: the Companions were "deceived" by the words of the Truthful and Trustworthy one ﷺ when he said, 'Set her free, for she is a believer', and when he said, 'Our Rabb descends every night to the lowest heaven.' The Prophet ﷺ is the foundation of this [creed],

and he conveyed it to his Ummah, building it upon what was revealed to him from the speech of the Most Truthful of speakers:

{الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى}

{he Most Merciful rose over the Throne} (20:5), and His saying:

{يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِم}

{they fear their Rabb who is above them} (16:50)

And many other such Ayaat. It is also based on what Jibreel taught him, and what he brought from the Rabb of the Worlds in the Sunnah, and what all the Messengers conveyed to their nations in affirming the attributes of the Rabb, Glorified and Exalted is He So praise be to Allah for Islam and the Sunnah.

83 - HARB AL-KIRMANI (D.270 AH)

NARRATION 261

Abd al-Rahman ibn Muhammad al-Hanzali, the Hafiz said: Harb ibn Ismaʿil al-Kirmani informed me in what he wrote to me:

أن الجهمية أعداء الله، وهم الذين يزعمون أن القرآن مخلوق، وأن الله لم يكلم موسى، ولا يرى في الآخرة، ولا يعرف لله مكان، وليس على عرش ولا كرسي وهم كفار فاحذرهم.

"The Jahmiyyah are the enemies of Allah. They are those who claim that the Qur'an is created, that Allah did not speak to Musa, that He will not be seen in the Hereafter, that Allah has no place, and that He is not upon the Throne or the Kursi. They are disbelievers so beware of them ."

Harb was among the vessels of knowledge. He studied under Ahmad and Ishaq. He was the scholar of Kirman in his time, mentioned

alongside al-Athram and al-Marwazi. Al-Khallal travelled to him and narrated extensively from him. He died in the 270s AH.

84 - UTHMAN IBN SAʿID AL-DARIMI, THE HAFIZ (D. 280 AH)

NARRATION 262

Uthman al-Darimi said in his book 'al-Naqd ʿala Bishr al-Marisi' a large volume which we heard from Abu Hafs ibn al-Qawwaas:

قد اتفقت الكلمة من المسلمين أن الله فوق عرشه، فوق سماواته. وقال أيضاً: أن الله تعالى فوق عرشه، ويسمع من فوق العرش، لا تخفى عليه خافية من خلقه، ولا يحجبهم عنه شيء.

"The consensus of the Muslims is that Allah is above His Throne, above His heavens… Allah the Exalted is above His Throne, and He hears from above the Throne. Nothing of His creation is hidden from Him, and nothing veils them from Him."[243]

Abu al-Fadl [al-Farraab] said: We have not seen the like of ʿUthman ibn Saʿid, and he has not seen the like of himself. He studied hadith under Yahya ibn Maʿin and Ibn al-Madini, fiqh under al-Buwayti, and Arabic literature under Ibn al-Aʿraabi thus excelling in all these sciences.

I say: He met Muslim ibn Ibrahim, Saʿid ibn Abi Maryam, and that generation. Yet in knowledge, he was not beneath Abu Muhammad al-Darimi al-Samarqandi. He died after 280 AH in Sijistan. In his book are strange debates with Al-Mareesi, he excessively indulges in affirmations [of divine attributes], whereas silence on such matters is closer to the methodology of the Salaf,

[243] See Kitab al-Naqd, p. 25, 79, 82, 83.

both past and present.

85 - ABU MUHAMMAD AL-DARIMI, COMPILER OF THE SUNAN (181–255 AH)

Abu Muhammad did not resort taʾwil; he believed in the attributes and in ʿuluw during that time. He is the Hafiz, Abu Muhammad ʿAbd Allah ibn ʿAbd al-Rahman al-Samarqandi al-Darimi, and his book attests to this[244].

86 - AHMAD IBN AL-FURRAAT AL-RAZI (D. 258 AH)

Ahmad ibn Al-Furraat Al-Razi, The well-known Hafiz Abu Mas'ud.

87 - ABU ISHAQ AL-JUZJANI (D. 259 AH)

Abu Ishaq Ibrahim ibn Yaʿqub al-Saʿdi al-Juzjani, the hafiz and author of many works.

88 - IMAM MUSLIM (204–261 AH)

The Imam, the Hujjah (authority), Abu al-Husayn Muslim ibn al-Hajjaj, compiler of al-Sahih.

[244] Meaning his well-known book Sunan al-Darimi. Among its chapters at the end are: "Regarding the Hour and the Descent of the Rabb, Exalted is He" And "The vision of Allah, Exalted be He"

89 - QADI SALIH IBN IMAM AHMAD (201–290 AH)

The judge and imam Salih ibn Ahmad ibn Hanbal.

90 – HIS BROTHER, ABD ALLAH (213-290 AH)

And his brother, Hafiz Abu ʿAbd al-Rahman.

91 - THEIR COUSIN: HANBAL IBN ISHAQ (D. 273 AH)

And their cousin Hanbal ibn Ishaq, the hafiz.

92 - ABU UMAYYAH AL-TARASUSI (180–273 AH)

Hafiz Abu Umayyah Muhammad ibn Ibrahim al-Tarasusi, the compiler of the Musnad.

93 – BAQIY IBN MAKHLAD (181–276 AH)

The Hafiz, the sheikh of Andalus, Baqiy ibn Makhlad al-Qurtubi, the author of the Musnad and Tafsir.

94 - IMAM ISMAʿIL AL-QADI (199–282 AH)

The Imam of the Malikis, Ismaʿil ibn Ishaq al-Azdi al-Basri, the judge.

95 - HAFIZ YAʿQUB AL-FASAWI (D. 277 AH)

Hafiz Yaʿqub ibn Sufyan al-Farisi al-Fasawi.

96 - HAFIZ IBN ABI KHAYTHAMAH (185–279 AH)

The Hafiz Abu Bakr Ahmad ibn Abi Khaythamah.

97 – ABU ZURʿAH AL-DIMASHQI (D. 281 AH)

The Hafiz Abu Zurʿah al-Dimashqi.

98 - IBN NASR AL-MARWAZI (202–294 AH)

The Imam Muhammad ibn Nasr al-Marwazi.

99 - IBN QUTAYBAH (213–276 AH)

NARRATION 263

The knowledgeable Imam, Abu Muhammad ʿAbd Allah ibn Muslim ibn Qutaybah al-Dinawari, the author of famous compilations, said in his book 'Ikhtilaf al-Hadith':

نحن نقول في قول الله تعالى: {مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ} : أنه معهم، يعلم ما هم عليه، كما تقول الرجل وجهته إلى بلد شاسع: احذر التقصير فإني معك، يريد أنه لا يخفى علي تقصيرك، وكيف يسوغ لأحد أن يقول: إن الله سبحانه بكل مكان على الحلول فيه مع قوله: {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} ومع قوله: {إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّب} كيف يصعد إليه شيء هو معه؟! وكيف تعرج الملائكة والروح إليه وهي معه؟!

"We say regarding the ayah of Allah the Exalted: {"No private

conversation takes place among three but He is their fourth" (58:7)} that He is with them in the sense that He knows what they are doing, just as you might say to a man heading to a faraway land: "Beware of falling short, for I am with you," meaning: "Your shortcomings will not be hidden from me." And how can it be permissible for anyone to claim that Allah is in every place by literal indwelling (hulool), when Allah says: {"The Most Merciful rose over the Throne"} (20:5) and {"To Him ascends good speech"} (35:10) how can something ascend to Him if He is already with it? And how do the angels and the Spirit ascend to Him if He is with them?" He continued:

ولو أن هؤلاء رجعوا إلى فطرتهم وما ركبت عليه ذواتهم من معرفة الخالق، لعلموا أن الله عز وجل هو العلي، وهو الأعلى، وأن الأيدي ترفع بالدعاء إليه، والأمم كلها عجمها وعربها تقول: أن الله في السماء ما تركت على فطرها.

"If only these people would return to their fitrah, and the instinctive recognition of the Creator embedded in their very being, they would know that Allah (Mighty and Majestic) is the Most High (al-ʿAli), the Highest (al-Aʿla), and that hands are raised to Him in supplication. All nations (whether Arab or non-Arab) say: "Allah is in the heaven" (i.e., above), so long as their fitrah remains intact." And He said:

وفي الإنجيل أن المسيح عليه السلام قال للحواريين: "إن أنتم غفرتم للناس فإن أباكم الذي في السماء يغفر لكم ظلمكم، انظروا إلى الطير فإنهن لا يزرعن ولا يحصدن، وأبوكم الذي في السماء هو يرزقهن" ومثل هذا في الشواهد كثير.

"And in the Gospel, it is reported that the Messiah (ʿIsa, peace be upon him) said to the disciples: "If you forgive people, then your Father who is in heaven will forgive your sins. Look at the birds, they neither sow nor reap, yet your Father who is in heaven provides for them." There are many similar examples in the testimonies." [245]

I say: His use of the word "your Father", this was a common expression used by ʿIsa and the disciples. In the Qur'an, in Surat al-Maʾidah, Allah

[245] Mukhtalif al-Hadith, p. 344–347

says:

﴿وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ﴾

{The Jews and Christians say, "We are the sons of Allah and His beloved." (5:18)} So in their speech, "fatherhood" and "prophethood" were not intended to mean literal begetting, but rather that He loves them, nurtures them, and shows them compassion. This word ["father"] was never used in the language of this Ummah, and it should not be used now, for it has been abandoned. Rather, our Book explicitly criticizes it, as in His saying:

﴿وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَٰلِكَ قَوْلُهُم بِأَفْوَاهِهِمْ﴾

{The Christians say, 'The Messiah is the son of Allah' — that is merely their statement from their mouths} [9:30]. So if it is true that ʿIsa (peace be upon him) did utter that expression, then it has an interpretation distinct from what Allah condemned. As for today, we do not permit anyone to speak in such terms.

Ibn Qutaybah died in 276 AH.

100 – IBN ABI 'ASIM (D. 287 AH)

NARRATION 264

The Hafiz, Imam, judge of Isfahan, and author of many works, Abu Bakr Ahmad ibn 'Amr ibn Abi 'Asim al-Shaybani said:

جميع ما في كتابنا -كتاب "السنة الكبير" . الذي فيه الأبواب -من الأخبار التي ذكرنا أنها توجب العلم، فنحن نؤمن بها لصحتها، وعدالة ناقليها، ويجب التسليم لها على ظاهرها، وترك تكلف الكلام في كيفيتها، فذكر من ذلك النزول إلى السماء الدنيا والاستواء على العرش.

"Everything in our book 'Al-Sunan al-Kabeer' with its chapters, consists of narrations that necessitate definitive knowledge. We

believe in them because of their authenticity and the reliability of their narrators. It is obligatory to accept them apparently and avoid delving into how they are."

Then he mentioned among these [the narrations of] Allah's descent to the lowest heaven and His rising over the Throne.

Atikah bint Abi Bakr heard these words from her father, and she was a knowledgeable jurist. Her father was the leading Zahiri scholar in Isfahan, just as Dawud ibn 'Ali was their leader in Iraq. He narrated from the students of Shu'bah and Hammad ibn Salamah. Several of his works have reached us. He died in the year 287 AH. He did not meet his grandfather Abu 'Asim al-Nabil but did meet his maternal grandfather Musa ibn Isma'il al-Tabudhaki.

101 – ABU 'ISA AL-TIRMIDHI (209–279 AH)

NARRATION 265

Hafiz Abu 'Isa mentioned in his Jami' when narrating the hadith of Abu Hurayrah, which is a rejected report: "If you were to lower a rope to the lowest earth, it would descend upon Allah". He said:

قال أهل العلم: (أراد لهبط على علم الله)، وهو على العرش كما وصف نفسه في كتابه

"The scholars explained: ("It means 'it would descend upon the knowledge of Allah,') for He is above the Throne as He described Himself in His Book."[246]

[246] Al-Tirmidhi, in his Jami' (2/226), indicated the weakness of the hadith by saying: "It is strange (ghareeb) hadith." I say: The defect of this hadith is that it is narrated by al-Hasan from Abu Hurayrah. Al-Hasan was a mudallis, and he narrated it using the 'an'anah. Scholars have differed over whether he even heard directly from Abu

NARRATION 266

Abu 'Isa also said after narrating the hadith of Abu Hurayrah: "That Allah accepts charity and takes it in His Right Hand and nurtures it…"

قال غير واحد من أهل العلم في هذا الحديث وما يشبهه من الصفات ونزول الرب تبارك وتعالى إلى سماء الدنيا، قالوا: قد ثبتت الروايات في هذا، ونؤمن به ولا نتوهم ولا نقول: كيف؟ هكذا روي عن مالك وابن عيينة وابن المبارك، أنهم قالوا في هذه الأحاديث: أمروها بلا كيف.

"Several people of knowledge said regarding this hadith and others like it, such as the descent of the Rabb to the lowest heaven, that these narrations are established and we believe in them. We do not speculate, nor do we say "how?" It was narrated from Malik, Ibn 'Uyaynah, and Ibn al-Mubarak that they said about such narrations: "Pass them on without asking how." He said:

وهذا قول أهل العلم من أهل السنة والجماعة، وأما الجهمية فأنكرت هذه الروايات، وقالوا: هذا تشبيه، وفسروها على غير ما فسر أهل العلم. وقالوا: أن الله لم يخلق آدم بيده، وإنما معنى اليد ههنا القوة! قال إسحاق بن راهويه: إنما يكون التشبيه إذا قال: يد مثل يدي، أو سمع كسمعي، فهذا تشبيه. وأما إذا قال كما قال الله: يد، وسمع، وبصر، فلا يقول: كيف، ولا يقول: مثل، فهذا لا يكون تشبيها عنده، قال تعالى: {لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ} .

"And this is the position of the scholars from Ahl al-Sunnah wa-l-Jama'ah. As for the Jahmiyyah, they denied these narrations and said, "This is tashbih," and interpreted them contrary to how the scholars of knowledge did. For example, they said that Allah did not create Adam with His Hand, and that the meaning of "Hand" here is power! Ishaq ibn Rahawayh said: "Tashbih only arises if one says: 'A hand like my hand,' or 'hearing like my hearing.' That is tashbih. But

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Hurayrah. This same narration was also reported by Ahmad (2/370), but Shaykh al-Islam Ibn Taymiyyah said in al-Risalah al-'Arshiyyah (p. 23), after stating the same criticism about al-Hasan's hearing from Abu Hurayrah: "However, it is supported by the hadith of Abu Dharr which is marfu". I say: I could not find that hadith from Abu Dharr, nor did he attribute it to any specific source so we could check its chain of transmission

if one says as Allah said: Hand, hearing, seeing, and does not say how, and does not liken them. So according to him, this does not constitute tashbih. Allah says: {There is nothing like unto Him, and He is the All-Hearing, the All-Seeing}.[247]

Abu 'Isa [al-Tirmidhi], may Allah have mercy on him, died in Rajab 279 AH. He studied under the students of Hammad ibn Salamah and Malik.

[**Translator's note:** Pay attention O reader to the statement of the imam, By Allah you will find in it a heavy refutation on people of tafweed. Read his saying "**As for the Jahmiyyah, they denied these narrations and said, "This is tashbih," and interpreted them contrary to how the scholars of knowledge did".** What does this indicate? The people of knowledge ie Abdullah ibn Mubarak, Imam malik, Sufyan etc Did give affirm these narrations upon their apparent meanings rather than merely reading them without understanding as ahlul tafweed claim. Why did he not say "They interpreted them contrary to the people of knowledge who didn't affirm a meaning at all"? Rather I say this is clear cut evidence those who say "The way of the salaf was tafweed, Not ascribing any meaning not even the apparent" are oppressors to themselves and others"].

102 – IBN MAJAH (209–273 AH)

NARRATION 276

Hafiz Abu 'Abdullah Muhammad ibn Yazid al-Qazwini mentioned in his Sunan in the "chapter on What the Jahmiyyah Denied."[248] He cited:

[247] Jami' al-Tirmidhi (1/128–129): He said after the hadith: "A hasan sahih hadith." I say: It was also reported by al-Bukhari and Muslim and others. It is a marfu'hadith from Abu Hurayrah, may Allah be pleased with him, and was previously cited as Hadith No. 11.

[248] Sunan Ibn Majah (1/ 63 – 73)

The hadith of the Vision (ru'yah)[249], The hadith of Abu Razeen[250], The hadith of Jabir: "While the people of Paradise are enjoying their bliss, a light will shine upon them, and they will raise their heads, and behold, the Rabb (the Mighty and Majestic) will appear to them from above,"[251], The hadith: "Allah will fold up the heavens in His Right Hand,"[252], The hadith of the wild Goats (al-Aw'aal),[253], The hadith: "Indeed, Allah laughs at three kinds of people,"[254] and other narrations about the attributes. He did likewise in his tafsir, just like other hadith scholars.

He died in Ramadan, 273 AH.

103 – [ABU JA'FAR] IBN ABI SHAYBAH (D. 297 AH)

NARRATION 268

The hafiz, Abu Ja'far Muhammad ibn 'Uthman ibn Muhammad ibn Abi Shaybah al-'Absi, the Hafiz of Kufa in his time, though some have

[249] 177–179 from the hadith of Jarir ibn 'Abd Allah, Abu Hurayrah, and Abu Sa'id, and they are also found in al-Bukhari and Muslim, as previously mentioned in the footnote no. 56.

[250] Hadith number 183 was fully cited earlier in the book on p. 19, but I have omitted it from this abridgment because it does not meet the criteria we clarified in the introduction.

[251] I say: It is also weak, and I have explained its defect in Takhreej al-Tahawiyyah, p. 170.

[252] Hadith numbers 192 and 198 are from the hadith of Abu Hurayrah (both of which are found in al-Bukhari and Muslim) and from Ibn 'Umar, which is found in Muslim. I have sourced them in Takhreej Kitab al-Sunnah of Ibn Abi 'Asim, pp. 546–549.

[253] The author cited this hadith in his book on p. 49–50, but I have also omitted it due to its weakness. The author himself hinted at that earlier in this abridgment under report no. 85.

[254] Number 200, and its chain is weak, as I clarified in al-Ahadith al-Da'ifah, no. 3453.

criticized him, authored a book regarding the Arsh,[255] in which he said:

ذكروا أن الجهمية يقولون: ليس بين الله وبين خلقه حجاب، وأنكروا العرش، وأن يكون الله فوق، وقالوا: إنه في كل مكان، ففسرت العلماء "وهو معكم" يعني علمه، ثم تواترت الأخبار أن الله تعالى خلق العرش فاستوى عليه، فهو فوق العرش متخلصاً من خلقه، بائناً منهم.

"They mentioned that the Jahmiyyah say: 'There is no barrier between Allah and His creation,' and they denied the Throne and that Allah is above, claiming instead that He is in every place. The scholars explained the ayah {And He is with you} (57:4) as referring to His knowledge. Then, the reports were mass-transmitted that Allah (the Exalted) created the Throne and rose over it, so He is above the Throne, separate from His creation, distinct from them."

Abu Ja'far died in 297 AH. He met Ahmad ibn Yunus and his peers.

104 – SAHL AL-TUSTARI (203–283 AH)

NARRATION 269

Isma'il ibn 'Ali al-Ayli[256] said: I heard Sahl ibn 'Abd Allah in Basrah in the year 280 AH say:

العقل وحده لا يدل على قديم أزلي فوق عرش محدث نصبه الحق دلالة وعلماً لتهتدي القلوب به إليه ولا تجاوزه، أي: بما أثبت الحق فيها من نور الهداية، ولم يكلفها علم ماهية هويته، فلا كيف لاستوائه عليه، لأنه لا يجوز لمؤمن أن يقول: كيف الاستواء لمن خلق الاستواء؟ وإنما عليه الرضى والتسليم لقول النبي صلى الله عليه وسلم: "إنه تعالى على العرش"

"The intellect alone does not point to the existence of an eternal pre-

[255] A manuscript copy of his book is preserved in al-Maktabah al-Zahiriyyah, listed under no. 297 - Hadith.

[256] I don't know him.

existent being above a created Throne, which the Truth (Allah) established as a sign and knowledge, by which the hearts may be guided to Him, without transgressing beyond it. That is, the heart is guided by the light of guidance placed in it by the Truth. He did not obligate it to know the reality of His essence. Therefore, His rising the Throne has no 'how', because it is impermissible for a believer to ask, 'How is the istiwa'' (rising) of the One who created istiwa'?[257] Rather, he must accept and submit to the Prophet's saying, 'Indeed, He (the Exalted) is above the Throne.' He said:

وإنما سمي الزنديق زنديقاً لأنه وزن دق الكلام بمخبول عقله، وترك الأثر وتأول القرآن بالهوى، فعند ذلك لم يؤمن بأن الله على عرشه.

"The zindeeq (heretic) is called a zindeeq because he weighs subtle speech with his defective intellect, leaving the [Prophetic] reports and interpreting the Qur'an according to his desires. As a result, he does not believe that Allah is above His Throne."

NARRATION 270

Abu Nu'aym the Hafiz said: I heard my father[257/2] say: Abu Bakr al-Jawrabi told us: I heard Sahl ibn 'Abd Allah say:

[257] Perhaps he meant by "second istiwa'" the istiwa' (rising) of a created being, whereas the istiwa' of Allah over His Throne is an act attributed to Him, and His attributes are just like His eternal essence. It is not permissible to say they are created, as is obvious and well known.

[257/2] An addition that was missing from the original sources, I have restored it from hilyat al-Awliya' by Abu Nuʿaym (10/190). AbU Bakr al-Jawrabi is Muhammed ibn salih ibn Khalaf al-Baghdadi al-Jawrabi and it is also said: al-jawraabi. Al-Khatib gave him a biographical entry (362) and said: 'He was truthful' The name of Abu Nu'aym's father is 'Abd Allah ibn Ahmad ibn Ishaq Abu Muhammad al-Asbahani. His son mentioned him in Akhbar Asbahan (2/93–94), saying he was born in the year 281 AH and died in 365 AH. In Al Shadrahaat (3/50–51), it is stated that he travelled, devoted himself to hadith, and narrated from Abu Khalifah al-Jumahi and his contemporaries. His journey was around 300 AH.

أصولنا: التمسك بالقرآن، والاقتداء بالسنة، وأكل الحلال، وكف الأذى، والتوبة، وأداء الحقوق.

"Our fundamentals are: holding fast to the Qur'an, following the Sunnah, eating only what is lawful, refraining from harming others, repentance, and giving others their due rights."

Sahl was the spiritual master (shaykh al-'arifeen) of his time. He died in Muharram, 283 AH, at the age of eighty. He met Dhu al-Noon al-Misri and many others.

105 – ABU MUSLIM AL-KAJJI, THE HAFIZ (200–292 AH)

NARRATION 271

Abu Muhammad ibn Masi said: Abu Muslim al-Kajji told us:

خرجت فإذا الحمام قد فتح سحراً، فقلت للحمامي: أدخل أحد؟ قال: لا، فدخلت، فساعة افتتحت الباب قال لي قائل: أبو مسلم، أسلم تسلم، ثم أنشأ يقول

"I went out and found that the bathhouse had opened before dawn. I asked the bathkeeper, 'Has anyone entered?' He replied, 'No.' So I entered, and as soon as I opened the door, a voice said to me: 'Abu Muslim! Submit [to Allah] and you will be safe!' Then he recited:

لك الحمد إما على نعمة ... وإما على نقمة تدفع

نشاء فتفعل ما شئته ... وتسمع من حديث لا تسمع

'All praise is Yours, whether for a blessing Or for a trial You remove,

You will what You will and do as You please, And You hear speech that others do not hear.'

فبادرت وخرجت وأنا جزع، فقلت للحمامي: أليس زعمت أنه ليس في الحمام أحد؟ قال: ذاك جني

يترايا لنا في كل حين وينشدنا، فقلت: هل عندك من شعره شيء؟ قال: نعن وأنشدني:

I rushed out in a panic and asked the bathkeeper, 'Didn't you say no one was inside?' He said, 'That was a Jinn who appears to us from time to time and recites poetry.' I asked, 'Do you have any of his poetry memorized?' He said, 'Yes,' and recited:

أيها المذنب المفرط مهلاً ... كم تمادى وتكسب الذنب جهلا

كم وكم تسخط الجليل بفعل ... سمج وهو يحسن الصنع فعلا

كيف تهدا جفون من ليس يدري ... أرضي عنه من على العرش أم لا

'O you who persist in sin and exceed limits, take heed! How long will you defy the Almighty in ignorant defiance?

How often do you displease the Majestic One with disgraceful acts, While He continues to show you kindness through His actions?

How can one sleep peacefully, who does not know whether the One above the Throne is pleased with him or not?'"[258]

The great Hafiz, the Musnid of his era, Abu Muslim Ibrahim ibn 'Abd Allah al-Basri al-Kajji, author of al-Sunan, died in 292 AH. He met Abu 'Asim al-Ansari and lived a long life.

[258] I say: The chain of this story to al-Kajji is authentic; its narrators are trustworthy. The author transmitted it with his chain to al-Khatib, who recorded it in al-Tarikh (6/122): "Abu Muhammad 'Abd Allah ibn 'Ali ibn Muhammad al-Qurashi narrated to us: 'Abd Allah ibn Ibrahim ibn Ayyub ibn Masi narrated it to us."

ANOTHER GENERATION, AFTER 300 AH

106 - ZAKARIYYA AL-SAAJI (D. 307 AH)

NARRATION 272

Imam Abu ʿAbd Allah Ibn Battah al-ʿUkbari, the author of al-Ibanah al-Kubra on the Sunnah (which is four volumes) said: Abu al-Hasan Ahmad ibn Zakariyya ibn Yahya al-Saji narrated to us. He said: My father said:

القول في السنة التي رأيت عليها أصحابنا أهل الحديث الذي لقيناهم أن الله تعالى على عرشه في سمائه يقرب من خلقه كيف شاء. وساق سائر الاعتقاد.

"The belief upon which I saw our companions from among the people of hadith (those whom we met) was that Allah (Exalted is He) is upon His Throne in His Heaven, and He draws near to His creation however He wills."

Then he transmitted the rest of the creed. Al-Saji was the Sheikh of Basra and its hafiz. Abu al-Hasan al-Ashʿari took the knowledge of hadith and the views of Ahl al-Sunnah from him. He travelled to al-Muzani and al-Rabiʿ and studied jurisprudence under them. He authored the books "ilal al-Hadith" and "Ikhtilaf al-Fuqaha". He met Abu al-Rabiʿ al-Zahrani and his peers and lived into his 80s. He died in the year 307 AH.

107 – MUHAMMAD IBN JARIR (224–310 AH)

NARRATION 273

Abu Saʿid al-Daynawari, the reader for Muhammad ibn Jarir, said, It was read aloud to Abu Jaʿfar Muhammad ibn Jarir al-Tabari while I

was present, regarding his creed, and he said:

وحسب امرئ أن يعلم أن ربه هو الذي على العرش استوى، فمن تجاوز ذلك فقد خاب وخسر.

"It is sufficient for a person to know that his Rabb is the One who rose over the Throne. Whoever goes beyond that has indeed failed and lost."[259]

Al-Tabari's Tafsir is full of narrations from the Salaf affirming [the divine attributes]. He reported in his commentary on the Ayah: {Then He rose to the heaven} from al-Rabiʿ ibn Anas that it means "He rose up." And in his commentary on {then He rose over the Throne} in all the relevant places, he said: "He ascended and rose up." He also transmitted the statement of Mujahid, and then said:

> **"There is no sect in Islam that denies this, not even those who believe that Allah is above the Throne, nor those who deny it, like the Jahmiyyah and others."**

NARRATION 274

And Ibn Jarir said in his book al-Tabsir fi Maʿalim al-Din:

القول فيما أدرك علمه من الصفات خبراً، وذلك نحو إخباره عز وجل أنه سميع بصير، وأن له يدين بقوله: {بَلْ يَدَاهُ مَبْسُوطَتَانِ} وأن له وجهاً بقوله: {وَيَبْقَى وَجْهُ رَبِّكَ} وأن له قدماً بقول النبي صلى الله عليه وسلم: "حتى يضع الرب فيها قدمه" وأنه يضحك بقوله: "لقي الله وهو يضحك إليه" وأنه يهبط إلى

[259] I say: The author narrated it with his chain from Abu Saʿid al-Daynawar, his full name is ʿAmr ibn Muhammad ibn Yahya, as is found in the chain of the printed edition of Ibn Jarir's ʿAqidah from Bombay. I was not able to identify him, but he was corroborated by al-Qadi Abu Bakr Ahmad ibn Kamil, who said: "Abu Jaʿfar Muhammad ibn Jarir said: The first thing we begin with, regarding this topic, is the speech of Allah, the Mighty and Majestic…" He then stated his creed, which included the narration transmitted by al-Daynawari. This was narrated by al-Lalakaʾi in Sharh Usul al-Sunnah (1/49/1) with a Sahih Isnad. Then I saw Ibn al-Qayyim in Juyush (p. 75) attribute it to Ibn Jarir in his book Sarih al-Sunnah.

سماء الدنيا لخبر رسول الله صلى الله عليه وسلم بذلك، وأن له إصبعا بقول رسوله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَا من قلب إلا وهو بين أصبعين من أصابع الرحمن" فإن هذه المعاني التي وصفت ونظائرها مما وصف "الله" به نفسه ورسوله، ما لا يثبت حقيقة علمه بالفكر والروية، لا نكفر بالجهل بها أحداً إلا بعد انتهائها إليه.

"As for the discussion of those attributes whose knowledge we have through transmitted reports, such as His (Exalted is He) informing us that He is All-Hearing, All-Seeing, and that He has two hands by His saying:

{بَلْ يَدَاهُ مَبْسُوطَتَانِ}

{Rather, both His hands are outstretched} and that He has a face by His saying:

{وَيَبْقَى وَجْهُ رَبِّكَ}

{And the Face of your Rabb shall remain}, and that He has a foot based on the Prophet's (peace be upon him) statement: "Until the Rabb places His foot in it" (i.e., in Hellfire), and that He laughs based on the Prophet's saying: "He met Allah and Allah laughed toward him," and that He descends to the heaven of the world according to the report of the Messenger of Allah (peace be upon him), and that He has a finger by the Prophet's saying: "There is no heart except that it is between two fingers from the fingers of the Most Merciful" These meanings that have been described, and those like them that Allah has described Himself with or His Messenger described Him with, the reality of their knowledge cannot be attained through speculation or rational reflection. We do not declare anyone a disbeliever for being ignorant of them, except after they have been conveyed to him."

This statement from Ibn Jarir was cited by Qadi Abu Yaʿla al-Hanbali in his book "Ibtal al-Taʾwilat". Al-Khateeb al-Baghdadi said:

"Ibn Jarir was one of the scholars whose views were authoritative and whose opinions were relied upon. He had gathered a level of

knowledge unmatched by anyone in his era. He was an expert in the Qurʾan, deeply insightful regarding its meanings, a jurist in legal rulings, a scholar of the Sunnah and its transmission routes, both authentic and weak, knowledgeable of abrogating and abrogated texts, and well-versed in the statements of the Companions and the Tabiʿin concerning rulings related to what is lawful and unlawful. I heard ʿAli ibn ʿUbayd Allah al-Lughawi say: "Muhammad ibn Jarir wrote forty pages every single day for forty years." And Ustadh Abu Hamid al-Isfaraʾini said: "If a man were to travel all the way to China in order to acquire Ibn Jarir's Tafsir, it would not be too much." or words to that effect."

And the Imam of the a'immah, Ibn Khuzaymah, said: "I do not know anyone on the face of the earth more knowledgeable than Muhammad ibn Jarir."

I say: He died in the year 310 AH, and he was around ninety years old, may Allah have mercy on him. It is mentioned that he had a slight inclination toward Shi'ism.

[**Translator's note:** The claim that Imam at-Tabari had a slight inclination toward Shi'ism is incorrect. Imam adh-Dhahabi himself stated in Siyar A'lam al-Nubala (4/277): "He was accused of having a slight inclination toward Shi'ism, but we have seen nothing [from him] except goodness." There are several reasons behind this accusation, all of which are baseless. For example, Hafiz Ibn Hajar mentioned in Lisan al-Mizan (5/100): "He was accused of Shi'ism because he authenticated the hadith of Ghadir Khumm." However, this accusation is baseless, as even Imam Ahmad, who preceded him, also authenticated the same hadith (see al-Sunnah by al-Khallal, 458–560), authenticating this hadith doesn't make anyone shi'a. And Allah knows best.]

108 – AL-BUSHANJI[260], THE HAFIZ

NARRATION 275

Shaykh al-Islam al-Harawi said: Ibn al-ʿAali narrated to us, who said: My grandfather Mansur narrated to us, who said: Ahmad ibn al-Ashraf narrated to me, who said: Hammad ibn Hunnad al-Bushanji narrated to us:

هذا ما رأينا عليه أهل الأمصار، وما دلت عليه مذاهبهم فيه، وإيضاح منهاج العلماء وصفة السنة وأهلها، أن الله فوق السماء السابعة على عرشه بائن من خلقه، وعلمه وسلطانه وقدرته بكل مكان.

"This is what we saw the people of all lands upon, and what their schools of thought indicate concerning it, and the clarification of the scholars' path and the description of the Sunnah and its people: that Allah is above the seventh heaven, upon His Throne, distinct from His creation, while His knowledge, dominion, and power are in every place."

109 – IBN KHUZAYMAH, THE IMAM OF THE IMAMS (223–311 AH)

NARRATION 276

Al hafiz Abu ʿAbd Allah al-Hakim said: I heard Muhammad ibn Salih

[260] I do not know him, and Al-Dhahabi did not mention him in his Tadhkirah, nor did Al-Samʿani in Al-Ansab, nor Ibn ʿAbd al-Hadi in Al-Tadhkirah. It is possible that he is Muhammad ibn Saʿid ibn Hanad Abu Ghanim al-Khuzaʿi al-Bushanji, whom Al-Khatib mentioned (5/308), but he did not mention any criticism or praise of him. So how can he be described as a hafiz?! He does not qualify for that. Yet, Ibn al-Qayyim said in his Juyush: 'The hafiz was one of the imams of hadith in his time.' Thus, it appears that this is mentioned in some historical books that have not reached us, such as Al-Hakim's Tarikh Naysabur. And Allah knows best.

ibn Hani say he heard the Imam of the Imams, Abu Bakr Muhammad ibn Ishaq ibn Khuzaymah say:

من لم يقر بأن الله على عرشه استوى فوق سبع سمواته، بائن من خلقه، فهو كافر يستتاب، فإن تاب وإلا ضربت عنقه، وألقي على مزبلة لئلا يتأذى بريحه أهل القبلة وأهل الذمة.

"Whoever does not believe that Allah is upon His Throne, having risen above His seven heavens, distinct from His creation then he is a disbeliever who must be called to repent. If he repents, [he is spared]; otherwise, his neck is to be struck, and he is to be thrown on a garbage heap so that neither the people of the Qiblah nor the dhimmis are harmed by his smell."[261]

Ibn Khuzaymah was a leading authority in hadith, a master in fiqh, a strong advocate of the Sunnah, and from the most resolute affirmers of the attributes. He held great status in Khurasan. He studied fiqh under al-Muzani and heard hadith from ʿAli ibn Hajar and others of his generation.

He died in the year 311 AH, and he was in his eighties, may Allah have mercy on him, Ameen.

110 – IBN SURAYJ, THE JURIST OF IRAQ (249–306 AH)

NARRATION 277

Imam Abu al-Qasim Saʿd ibn ʿAli al-Zanjani[262] said: "You (may Allah

[261] I say: This report was also transmitted by al-Harawi in Dhamm al-Kalam (6/124/2) via another chain from Ibn Hani. And it appears that he is trustworthy, as Ibn Taymiyyah authenticated the isnad of this narration in al-Hamawiyyah (p. 117).

[262] He was a trustworthy and reliable hafiz, well-versed in the Sunnah. He composed a well-known poem about it, the beginning of which is: تدبر كلم الله واتبع الخبر ... ودع عنك رأيا لا يلائمه الأثر "Reflect upon the words of Allah and follow the narration, and leave aside any opinion that contradicts the transmitted narration." He died in the year 471 AH, and he has a good biography in Tadhkirat al-Huffaz and other works.

support you) asked for a clarification of what I hold to be the correct doctrine of the Salaf and the righteous Khalaf regarding the attributes. So I sought Allah's guidance and responded with the answer of the jurist Abu al-ʿAbbas Ahmad ibn ʿUmar ibn Surayj, who had been asked about this. Abu Saʿid[263] ʿAbd al-Wahid ibn Muhammad al-Faqih mentioned, I heard one of our sheikhs say: Ibn Surayj (may Allah have mercy on him) was asked about the attributes of Allah, the Exalted. He said:

حرام على العقول أن تمثل الله، وعلى الأوهام أن تحده، وعلى الألباب أن تصف إلا ما وصف به نفسه في كتابه، أو على لسان رسوله، وقد صح عن جميع أهل الديانة والسنة إلى زماننا أن جميع الآي والأخبار الصادقة عن رسول الله صلى الله عليه وسلم يجب على المسلمين الإيمان بكل واحد منه كما ورد، وأن السؤال عن معانيها بدعة، والجواب كفر وزندقة، مثل قوله: {هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ} ، وقوله: {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} ، {وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا} ، ونظائرها ما نطق به القرآن كالفوقية، والنفس، واليدين، والسمع، والبصر، وصعود الكلم الطيب إليه، والضحك، والتعجب، والنزول، -إلى أن قال:-اعتقادنا فيه وفي الآي المتشابهة أن نقبلها ولا نردها، ولا نتأولها بتأويل المخالفين، ولا نحملها على تشبيه المشبهين، ولا نترجم عن صفاته بلغة غير العربية، ونسلم الخبر الظاهر والآية لظاهر تنزيلها

"It is forbidden for the intellects to make analogies regarding Allah, and for imaginations to set limits for Him, and for minds to describe Him with anything other than what He has described Himself with in His Book, or through the tongue of His Messenger. And it has been authentically reported from all the people of religion and the Sunnah up until our time that all the Ayaat and authentic reports from the Messenger of Allah ﷺ must be believed in by the Muslims, every single one of them, just as they have been transmitted.

[263] In the manuscript, his name appears as Abu Saʿd, but this should be verified, as I have not found a biography for ʿAbd al-Wahid in the biographical books currently available to me. However, Tarikh Baghdad (11/11) mentions: "ʿAbd al-Wahid ibn Muhammad ibn Muhammad ibn Ahmad, AbuSaʿid al-Maqburial-Naysaburi. He came to Baghdad for Hajj and narrated there from Abu al-ʿAbbas al-Asamm. ʿAli ibn Muhsin al-Tanukhi narrated from him." He was not declared reliable or criticized. He was alive in the year 388 AH, so it is possible he is the one intended, and Allah knows best.

Asking about their meanings is an innovation, and answering is disbelief and heresy, such as His statement: {Are they waiting for anything except that Allah should come to them in canopies of clouds} [al-Baqarah: 210], and His statement: {The Most Merciful rose over the Throne} [Ta-Ha: 5], and: {And your Rabb shall come, and the angels, rank upon rank} [al-Fajr: 22], and others like them which are mentioned in the Qur'an, such as the affirmation of His aboveness. And [we affirm] the nafs, the two hands, hearing, sight, the rising of the good words to Him, laughter, amazement, and descent

Until he said:

"Our creed concerning these and the ambiguous Ayaat is that we accept them and do not reject them, we do not interpret them with the interpretation of the deviators, nor do we impose upon them the likenesses of the mushabih, nor do we describe His attributes in a language other than Arabic, and we submit to the apparent narration and ayah according to their outward revelation."

[**Translator's note:** What's intended by "their meanings" is false interpretations which oppose the apparent meaning or descriptions of the howness. Multiple evidence for this understanding have already previously been presented so we won't repeat however the fact that he says we submit to the "Apparent" itself suffices].

Ibn Surayj was the pinnacle in knowledge of the [Shafiʿi] madhhab, such that he was preferred over all the companions of al-Shafiʿi, even over al-Muzani. Imam Abu Ishaq the author of al-Tanbih, said: I heard Abu al-Hasan al-Sheerji say: "The index of Abu al-ʿAbbas's works contains over four hundred authored volumes."

The great scholar Abu Hamid al-Isfaraʾini used to say: "We follow Abu al-ʿAbbas in the outward aspects of jurisprudence, but not in the fine details."

I say: He studied under al-Zaʿfarani, al-Ramadi, and Saʿdan ibn Nasr, and studied fiqh under Abu al-Qasim ibn Bashshar al-Anmaati,

the student of al-Muzani. He died in the year 306 AH – may Allah have mercy on him

111 – ABU BAKR IBN ABI DAWUD, MUHADDITH OF BAGHDAD (230–316 AH)

NARRATION 278

Ahmad ibn ʿAbd al-Hamid narrated to us: Muhammad ibn Qudamah narrated to us in the year 618 AH, Fatimah bint ʿAli narrated to us, Ali ibn Bayan narrated to us, al-Husayn ibn ʿAli al-Tanahiri narrated to us, Abu Hafs ibn Shahin narrated to us, and he said: Our sheikh, Abu Bakr ʿAbd Allah ibn Sulayman (i.e., Ibn Abi Dawud), composed this poem and beautified it:

تمسك بحبل الله واتبع الهدى ... ولا تك بدعياً لعلك تفلح

Hold tightly to the rope of Allah and the follow the guidance and do not be an innovator, so that you might be successful.

ودن بكتاب الله والسنن التي ... أتت عن رسول الله تنج وتربح

And practice your religion based on the Book of Allah and the Sunnah which have come from the Messenger of Allah so you will be saved and earn reward.

وقل: غير مخلوق كلام مليكنا ... بذلك دان الأتقياء وأفصحوا

And say: The Speech of our King is not created; such was the religious position of the pious ones [before us] which they clearly expressed.

ولا تقل: القرآن خلق قرأته ... فإن كلام الله باللفظ يوضح

And do not say that the recitation of the Qur'an is created,
Since the Speech of Allah is clarified through its recitation.

وقل: يتجلي الله للخلق جهرة ... كما البدر لا يخفى وربك أوضح

And say: Allah will make himself visible to the creation, openly, Just as the full moon is not hard to see, and your Rabb [will be seen] more clearly.

وليس بمولود وليس بوالد ... وليس له شبه تعالى المسبَّحُ

He is not born, nor does He beget and there is nothing like Him, Exalted is the One glorified!

وقد ينكر الجهمي هذا وعندنا ... بمصداق ما قلنا حديث مصرح

A Jahmi rejects this, but we have, in support of what we said, an explicit Hadith.

رواه جرير عن مقال محمد ... فقل مثل ما قد قال في ذاك تنجح

Jareer narrated it, from the words of Muhammad, so say what he said about that, and you will be saved.

وقل: ينزل الجبار في كل ليلة ... بلا كيف جل الواحد المتمدح

And say: The Ever-Compelling descends each night, without 'how', magnificent is the One God and most worthy of praise.

إلي طبق الدنيا يمن بفضله ... فتفرج أبواب السماء وتفتح

Down to the lowest heaven, granting bounties from His Grace as the gates of the heavens are opened and spread widely.

يقول: ألا مستغفر يلق غافرا ... ومستمنح خيراً ورزقاً فيمنح

He says: Is there anyone seeking forgiveness who would like to

meet a Forgiver? Or anyone seeking bounties of goodness and provisions, so he could be given?

روى ذاك قوم لا يرد حديثهم ... ألا خاب قوم كذبوهم وقبحوا

A group have reported this whose narrations are not to be rejected, beware! Ruined are those who called them liars and reviled them.

وقل: إن خير الناس بعد محمد ... وزيراه قدماً ثم عثمان الأرجح

And say: Indeed the best of the people after Muhammad are his two early ministers (i.e. Abu Bakr and Umar), and then 'Uthmaan, according to the most correct position.

ورابعهم خير البرية بعدهم ... علي حليف الخير بالخير ممنح

And the fourth of them was the best of creation after them, 'Ali, the companion of goodness, through goodness he was successful.

وإنهم والرهط لا ريب فيهم ...على نجب الفردوس بالنور تسرح

Those are the people, those who we have no doubt about, riding the noble mounts of Firdows, shining brightly and roaming about.

سعيد وسعد وابن عوف وطلحة ... وعامر فهر والزبير الممدح

Sa'eed, Sa'd, Ibn 'Awf, Talhah, 'Aamir of Fihr (i.e. Abu ubaidah), and Zubayr the praiseworthy.

وقل خير قول في الصحابة كلهم ... ولا تك طعاناً تعيب وتجرح

And speak the best words about all the Companions, and do not be a slanderer, disparaging and criticizing [them].

فقد نطق الوحي المبين بفضلهم ...وفي الفتح أي في الصحابة تمدح

Since the clear Revelation has spoken of their excellence, and in [surah] al-Fath are ayaat about the Companions, praising them.

وبالقدر المقدور أيقن فإنه ... دعامة عقد الدين والدين أفيح

And be certain of the Qadr, for indeed, it is the pillar of the religion's foundation and the religion is vast and clear.

ولا تنكرن جهلاً نكيراً ومنكراً ... ولا الحوض والميزان إنك تنصح

And do not ignorantly deny Nakeer and Munkar, nor the Hawd and the Mizan, surely you are being advised sincerely.

وقل يخرج الله العظيم بفضله ... من الناس أجساداً من الفحم تطرح

And say: Allah the Almighty will bring forth (by His grace) from the people, bodies [reformed] like coal, [then] cast forth [to new life].

على النهر في الفردوس تحيا بمائه ... كحبة حمل السيل إذ جاء يطفح

Into the river in Firdows, wherein they will regain life by its water, like a seed carried by the flood when it overflows.

وأن رسول الله للخلق شافع ... وقل في عذاب حق موضح

And surely, the Messenger of Allah will intercede for the creation. And speak about the punishment [of the grave], that it is the truth, made clear.

ولا تكفرن أهل الصلاة وإن عصوا ... فكلهم يعصي وذو العرش يصفح

And do not make takfeer of those who pray, even if they commit sins, since all of them commit sins, while the Owner of the Throne forgives graciously.

ولا تعتقد رأي الخوارج إنه ... مقال لمن يهواه يردى ويفضح

Do not adopt the belief of the Kharijites, verily, it is the speech of one led astray, doomed and disgraced.

ولا تك مرجياً لعوباً بدينه ... ألا إنما المرجي بالدين يمزح

And do not be a Murji', one who plays games with his religion, surely, the Murji' is joking about the religion (i.e. not taking it seriously).

وقل: إنما الإيمان قول ونية ... وفعل على قول النبي مصرح

And say: faith consists of statements, intentions (i.e. belief in the heart) and actions, according to the explicit statement of the Prophet.

وينقص طوراً بالمعاصي وتارة ... بطاعته ينمى وفي الوزن يرجح

And it decreases sometimes, due to disobedience, and sometimes, because of obedience it grows, and on the Mizan it will outweigh [other things].

ودع عنك آراء الرجال وقولهم ... فقول رسول الله أزكى وأشرح

And keep yourself from the opinions of people and their statements, since the statement of the Messenger of Allah is purer and more expansive.

ولا تك من قوم تلهوا بدينهم ... فتطعن في أهل الحديث وتقدح

And do not be from those who play games with their religion, attacking Ahl al-Hadith and reviling them.

إذا ما اعتقدت الدهر يا صاح هذه ... فأنت على خير تبيت وتصبح

If you firmly believe in this all your life, O my companion, you will be

upon goodness, night and morning.

This poem is mass-transmitted from its composer. It was narrated by al ajurri, who also wrote a commentary on it, and by Abu ʿAbd Allah Ibn Battah in al-Ibanah. Ibn Abi Dawud said:

هذا "قولي و" قول أبي وقول شيوخنا وقول العلماء ممن لم نرهم كما بلغنا عنهم، فمن قال غير ذلك فقد كذب.

"This is my statement, and the statement of my father, and the statement of our sheikhs, and the statement of the scholars whom we did not see them but whose words have reached us. Whoever says otherwise has lied."

Abu Bakr was one of the distinguished hadith masters. He was not less than his father [Abu Dawud]. He authored many works, and he rose to become the leader of the Hanbalis in Baghdad. He died in the year 316 AH.

112 – ʿAMR IBN ʿUTHMAN AL-MAKKI, SHAYKH OF THE SUFIS (?–297 AH)

NARRATION 279

He authored Adaab al-Murideen, in which he said under the chapter: "The Ways in Which Shaytan Whispers to People":

"أما الوجه الذي يأتي به التائبين إذا امتنعوا عيه واعتصموا بالله، فإنه يوسوس لهم في أمر الخالق ليفسد عليهم أصول التوحيد"

"As for the way he approaches the repentant when they resist him and seek refuge in Allah, he whispers to them concerning the Creator, in order to corrupt the foundations of their tawhid."

He continued with a long section until he said:

"فهذا من أعظم ما يوسوس به في التوحيد بالتشكيك، وفي صفات الرب بالتمثيل والتشبيه أو بالجحد لها أو التعطيل، وأن يدخل عليهم مقاييس عظمة الرب بقدر عقولهم فيهلكوا إن قبلوا، أو يتضعضع أركانهم إن لم يلحقوا بذلك إلى العلم وتحقيق المعرفة، فهو عز وجل القائل:" أَنَا الله "، لا الشجرة، الجائي، قبل أن يكون جائياً لا أمره، المستوي على عرشه" بعظمة جلاله دون كل مكان، كلم موسى تكليماً، وأراه من آياته عظيما فسمع موسى كلام الله" يداه مبسوطتان "وهما غير نعمته وقدرته، وخلق آدم بيديه" .

"This is among the gravest of what Shaytan whispers concerning tawhid, by means of casting doubts; and concerning the attributes of the Rabb by way of likeness and resemblance, or by way of denial or negation. He makes them measure Allah's greatness by their limited intellects and so they perish if they accept them, or the pillars of their faith are shaken if they do not return to knowledge and sound understanding. For He (Exalted is He) is the One who said: 'I am Allah,' not the tree, the One who comes, who was existent before being a comer, not His command. Risen over His Throne with the majesty of His greatness, not confined by any placeHe spoke to Musa directly and showed him great signs of His power, and Musa heard the speech of Allah. His two hands are outstretched and they are other than His blessings and power. He created Adam with His two hands."

ʿAmr was a contemporary of al-Junayd, a man of great status. He died shortly before or around the year 300 AH.

113 – THAʿLAB, IMAM OF THE ARABIC LANGUAGE (D. 291 AH)

NARRATION 280

The Hafiz, Abu al-Qasim al-Lalakaʾi said in his book al-Sunnah: I found

in the handwriting of al-Daraqutni, from Ishaq al-Kadhi[264], who said: I heard Abu al-ʿAbbas Thaʿlab say:

"استوى" : أقبل عليه وإن لم يكن معوجاً. "ثُمَّ اسْتَوَى إِلَى السماء" : أقبل. و "اسْتَوَى عَلَى الْعَرْشِ" : علا. واستوى القمر: امتلأ. واستوى زيد وعمرو: تشابها في فعلهما وإن لم تتشابه شخوصهما. هذا الذي يعرف من كلام العرب.

"Istawa: means 'he turned toward,' even if the thing was not crooked. 'Thumma istawa ila al-samaʾ': means 'He turned toward.' 'Istawa ʿala al-ʿarsh': means 'He ascended.' The moon 'istawa': means it became full. 'Zayd and ʿAmr istawa': means they were alike in their actions, even if their persons differed. This is what is known[265] in the speech of the Arabs."

Abu al-ʿAbbas was one of the leading scholars of the Arabic language. He authored many works and became widely renowned.

He died in the year 291 AH.

114 – ABU JAʿFAR AL-TIRMIDHI, THE JURIST (201–295 AH)

NARRATION 281

From Mansur ibn Muhammad ibn Mansur al-Qazzaz, who said: I heard

[264] "Al-Kadhi" is a reference to Kadhah, a village near Baghdad. He is Ishaq ibn Ahmad ibn Muhammad, Abu al-Husayn. Al-Khatib al-Baghdadi wrote his biography (6/440) and said, "He was trustworthy. Ibn Razqawayh described him to us as a man of asceticism. He died in the year 346 AH." His narration is found in al-Lalakaʾi's al-Sunnah (1/92/1).

[265] The original version reads: "naʿrif" (we know) in the plural first-person form. In the manuscript, it appears as "biʿarf", with the prefix dropped. The corrected form is what is confirmed from al-Lalakaʾi's version.

Abu al-Tayyib Ahmad, the father of Abu Hafs ibn Shaheen, say:

حضرت عند أبي جعفر الترمذي فسأله سائل عن حديث نزول الرب، فالنزول كيف هو يبقى فوقه علو؟ فقال: النزول معقول، والكيف مجهول، والإيمان به واجب، والسؤال عنه بدعة.

"I was present with Abu Jaʿfar al-Tirmidhi when someone asked him about the hadith of the descent of the Rabb: "How can descent be, while he remains above?" He replied: "The Descent is comprehensible, its modality is unknown, belief in it is obligatory, and asking about it is an innovation."[266]

I say: The jurist of Baghdad and its leading scholar in his time spoke the truth. Asking "how is descent?" is mental confusion. For questions are asked about unusual or unfamiliar words in language, but descent, speech, hearing, sight, knowledge, and rising are clear terms to the listener. When such attributes are ascribed to the One "like whom there is nothing," the attribute follows the nature of the One described, and the modality remains unknown to human beings.

Abu Jaʿfar al-Tirmidhi was among the oceans of knowledge and one of the pious worshipers. He died in the year 295 AH.

115 – ABU AL-ʿABBAS AL-SARRAAJ (216–313 AH)

NARRATION 282

[266] I say: The chain is authentic. The author cited it with his isnad to Abu Bakr al-Khatib, who narrated it in al-Tarikh (1/365): Hasan ibn Abi Talib said: Abu al-Hasan Mansur ibn Muhammad ibn Mansur al-Qazzaz narrated to us. All the narrators in this chain are reliable and mentioned in the biographical works. Al-Hasan ibn Abi Talib is al-Hasan ibn Muhammad ibn al-Hasan ibn ʿAli, Abu Muhammad al-Khallal, who died in 439 AH.

From Abu al-Husayn al-Khaffaaf[267], who said: Abu al-ʿAbbas al-Sarraj dictated to us in the year 312 AH:

من لم يقر ويؤمن بأن الله تعالى يعجب، ويضحك، وينزل كل ليلة إلى السماء الدنيا، فيقول: "من يسألني فأعطيه" فهو زنديق كافر، يستتاب، فإن تاب وإلا ضربت عنقه، ولا يصلى عليه ولا يدفن في مقابر المسلمين.

"Whoever does not affirm and believe that Allah (Exalted is He) shows amazement, and laughs, and descends every night to the lowest heaven, and says: 'Who will ask Me so I may grant him?' then he is a disbelieving heretic (zindiq). He is to be called to repentance; if he repents, fine. Otherwise, his neck is to be struck, the funeral prayer is not to be performed over him, and he is not to be buried in the graveyards of the Muslims."

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[267] His name is Ahmad ibn Muhammad ibn 'Umar al-Khaffaaf al-Qantari, attributed to a neighborhood in Naysabur called Ra's al-Qantarah, as mentioned in Ansab al-Sam'ani. He was described as a devout ascetic. Abu al-Qasim al-Qushayri narrated from him. In the entry on "al-Khaffaaf," it is mentioned that he was a righteous sheikh who engaged abundantly in worship. His hadith transmissions are sound, written in his father's handwriting, from Abu al-'Abbas al-Sarraaj. He died at the age of 93 in the year 394 AH. And Abu 'Umar al-Mallihi, spelled with a haʾ appears in the original version of al-Shadharaat, although the commentator mistakenly claimed it was with a jeem based on al-Muʿjam. But this is an error, because al-Sam'ani, after listing the nisbah "al-Malliji" (with jim), clearly stated: "al-Mallihi" with a haʾ, and said that the one most known by this nisbah is Abu 'Umar 'Abd al-Wahid ibn Ahmad ibn Abi al-Qasim al-Mallihi al-Harawi from its people. He narrated from Abu al-Husayn al-Khaffaaf and from Abu Hamid al-Naʿimi the book Sahih al-Bukhari, and from several others. Ibn al-'Imad said: "He died in the year 463 AH at the age of 96. He was a righteous man. Muhyi al-Sunnah narrated abundantly from him," referring to Imam al-Baghawi in his book Sharh al-Sunnah and elsewhere. This narration was related by the author of the book by way of ijazah, through his chain. He said: "Isma'il ibn Jawsaleen authorized us, and Ahmad ibn Tamim Hafiz narrated to us: 'Abd al-Muʿizz ibn Muhammad narrated to us: Muhammad ibn Ismaʿil narrated to us: Abu 'Umar al-Mallihi narrated to us…" This Muhammad ibn Ismaʿil appears to be Muhammad ibn Muhammad al-Naysaburi al-Tiflisi, the Sufi and Qur'an reciter. Ibn al-'Imad said: He narrated from Hamzah al-Muhallabi, ʿAbd Allah ibn Yusuf al-Asbahani, and others. He died in 483 AH." I say: He was trustworthy, honest, and narrated many hadiths, as noted in Ansab al-Samʿani, but I do not know who ʿAbd al-Muʿizz ibn Muhammad is.

I say: A person only becomes a disbeliever after he knows that the Messenger ﷺ said that, and then he rejects it and does not believe in it

Indeed, Abu al-'Abbas Muhammad ibn Ishaq al-Thaqafi al-Naysaburi al-Sarraaj was among the prominent hadith scholars. He narrated extensively from Qutaybah and his peers. He compiled a musnad organized by chapters, lived a long life, and died in the year 313 AH.

116 – HAFIZ ABU ʿAWANAH, THE COMPILER OF THE SAHIH (D. 316 AH)

He was among the great huffaaz. He narrated from the students of Sufyan ibn ʿUyaynah and Wakiʿ.

NARRATION 283

Al-Hakim said in his biography: I heard Yahya ibn Mansur al-Qadi[268] say: I heard Abu ʿAwanah (may Allah have mercy on him) say:

دخلت على "أبي" إبراهيم المزني في مرضه الذي مات فيه قلت له: ما قولك في القرآن؟ فقال: كلام الله غير مخلوق. فقلت: هلا قلت "هذا" قبل هذا؟ قال: لم يزل هذا قولي، وكرهت الكلام فيه لأن الشافعي كان ينهانا عن الكلام فيه، يعني البحث والجدال في ذلك.

"I entered upon Abu Ibrahim al-Muzani during his final illness, and I said to him: "What is your position regarding the Qur'an?" He replied: "The Qur'an is the speech of Allah, uncreated." I said to him: "Why didn't you say this earlier?" He replied: "This has always been my position, but I disliked speaking about it, because al-Shafiʿi used to forbid us from discussing it, referring to argumentation and debating

[268] He was appointed as judge in Naysabur for over ten years. He narrated from ʿAli ibn ʿAbd al-ʿAziz al-Baghawi, Ahmad ibn Salamah, and their contemporaries. He died in 351 AH, as mentioned in al-Shadharat. [So] I say: The isnad is good.

about it."

Abu ʿAwanah died in the year 316 AH.

117 – IBN SAAʿID, THE HAFIZ OF BAGHDAD (228–318 AH)

NARRATION 284

Hafiz Abu Bakr al-Aajurri reported in his book al-Shariʿah (which consists of two volumes) from Imam Abu Muhammad Yahya ibn Muhammad ibn Saʿid, who said regarding this virtue of the Prophet's seating on the Throne:

لا ندفعها ولا نماري فيها، ولا نتكلم في حديث فيه فضيلة للنبي صلى الله عليه وسلم بشيء.

"We do not reject it, nor do we dispute over it. We do not speak negatively about any narration that contains a virtue for the Prophet (peace be upon him).[269]

[269] I say: But the ḥadīth regarding this issue is weak, as the author previously clarified at the end of biography no. 53. And the interpretation by some of the ayah: ("It may be that your Rabb will raise you to a praised station") to mean that the Prophet (peace be upon him) will be seated on the Throne, contradicts what is found in the Ṣaḥīḥayn and other books—that the "praised station" refers to the great intercession. Thus, it is a cut-off interpretation not traceable to the Prophet (peace be upon him). And even if it were proven mursal, it would not be a valid proof—let alone when it is cut-off and only reported from a Tābiʿī! And my amazement does not cease at how some earlier hadith scholars were so enthusiastic about this weak ḥadīth and this rejected report—and how harsh they were toward those who rejected it, even suspecting their creed! The author (may Allah have mercy on him) listed in the original work the names of some of those scholars (pp. 124–126), and added more in his abridgment (Mukhtaṣar). I see that he was somewhat taken by their status, as he wavered between agreeing and disagreeing with them! For after quoting the statement of Abū Bakr al-Najjād: "If someone swore three divorces that Allah will seat Muḥammad (peace be upon him) on the Throne, I would say: You have spoken the truth and fulfilled your oath." "So observe—may Allah protect you from desires—how

Ibn Saaʿid died in the year 318 AH at the age of 90. He was among the leading imams in this field. He met the students of Malik and Hammad ibn Zayd. He authored and compiled works.

118 – AL-TAHAWI, THE IMAM (239–321 AH)

NARRATION 285

The scholar of Egypt in his time, Imam Abu Jaʿfar Ahmad ibn

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this hadith scholar's extremism led him to obligate belief in a rejected report. And today, people reject authentic reports affirming Allah's highness, and some tyrants even try to reject the ayah: ('The Most Merciful rose above the Throne')." So the author (may Allah have mercy on him) is pointing out that the correct position lies between the negating deniers and the excessive affirmers of that which is unauthenticated. Yet still, you find him elsewhere (p. 143) returning to this rejected report, praising it, and clearly stating that it represents a great virtue uniquely given to the leader of mankind (peace and blessings be upon him), and he says: And it is unlikely that Mujāhid would say such a thing except based on revelation!" I say: Assumimg that were the case, then in this situation it would not amount to more than being like a ḥadīth or at most equivalent to a mursal ḥadīth (a hadith with a missing link between the Tabiʿī and the Prophet). But is a mursal hadith anything other than a category of weak hadith according to the hadith scholars? So how can a virtue be established based on it?—let alone a matter of creed, such as claiming that Allah, Exalted is He, will seat His Prophet (peace and blessings be upon him) with Him on the Throne? So whoever permits that—relying on this narration, which, at its very best, is equivalent to a mursal hadith as we explained—must then logically accept every mursal hadith, even if it contradicts the Sharīʿah, such as the story of the cranes (gharānīq). That story has come through several mursal chains which are authentic up to their Tabiʿī narrators, and those narrators explicitly stated that they trace it back to the Prophet (peace and blessings be upon him), as I clarified in my dedicated treatise on the topic, Naṣb al-Majānīq. So if the author—may Allah pardon us and him—justifies accepting this report (of Mujāhid) on the basis that it is unlikely Mujāhid would say such a thing except based on revelation, then let him also accept the story of the cranes, on the basis that its narrators from the Tābiʿīn explicitly traced it to the Prophet (peace be upon him)! In fact, accepting that story would be even more justified, due to the explicit attribution to the Prophet and because it was narrated by a group, unlike the solitary report from Mujāhid. In that lies a lesson for anyone who will reflect

Muhammad ibn Salamah al-Azdi al-Tahawi al-Hanafi (may Allah have mercy on him), said in his famous creed:

"ذكر بيان السنة والجماعة على مذهب فقهاء الملة أبي حنيفة وأبي يوسف وأبي محمد رضي الله عنهم:

"This is a clarification of the creed of Ahl al-Sunnah wa al-Jamaʿah upon the way of the jurists of the religion: Abu Hanifah, Abu Yusuf, and Abu Muhammad (may Allah be pleased with them all):

نقول في توحيد الله، معتقدين أن الله واحد لا شريك له، ولا شيء مثله، ما زال بصفاته قديماً قبل خلقه، وأن القرآن كلام الله، منه بدا بلا كيفية قولاً، وأنزله على نبيه وحياً، وصدقه المؤمنون على ذلك حقا، وأيقنوا أن كلام الله بالحقيقة، ليس بمخلوق، فمن سمعه وزعم أنه كلام البشر فقد كفر، والرؤية لأهل الجنة حق بغير إطاحة ولا كيفية، وكل ما في ذلك من الصحيح عن رسول الله صلى الله عليه وسلم فهو كما قال، ومعناه على ما أراد، لا ندخل في ذلك متأولين بآرائنا، ولا نثبت قدم الإعلام إلا على ظهر التسليم والاستسلام، فمن رام ما حظر عنه علمه، ولم يقنع بالتسليم فهمه، حجبه مرامه عن خالص التوحيد، وصحيح الإيمان، ومن لم يتوق النفي والتشبيه، زل ولم يصب التنزيه

We say concerning the oneness of Allah, believing that Allah is One, without any partner, and nothing resembles Him. He has always been with His attributes, eternally, before He created His creation. The Qur'an is the speech of Allah. It came from Him without modality, as speech, and He revealed it to His Prophet as revelation. The believers accepted that as truth and were certain that it is truly the speech of Allah and not created. Whoever hears it and claims that it is the speech of a human being has disbelieved. The vision of Allah by the people of Paradise is true, without encompassing Him and without modality. Everything authentically reported from the Messenger of Allah ﷺ is as he said it, and its meaning is as he intended. We do not engage in interpreting it based on our own opinions, and we do not affirm anything in terms of creed unless upon the basis of submission. Whoever seeks what is forbidden to know, and is not content with submitting his understanding, will be veiled from the clarity of tawhid and sound faith. And whoever does not guard himself against negation and drawing similarities to the creation will slip and fail to attain true transcendence for Allah."

Until he said:

والعرش والكرسي حق كما بين في كتابه، وهو مستغن عن العرش وما دونه محيط بكل شيء وفوقه"

"And the ʿArsh and the Kursi are true, as He made clear in His Book. And He is independent of the Throne and whatever is beneath it. He encompasses all things and is above them."

Abu Ishaq mentioned in his book Tabaqat al-Fuqahaʾ that Abu Jaʿfar al-Tahawi was the leading figure of the followers of Abu Hanifah in Egypt. He took knowledge from Abu Jaʿfar ibn Abi ʿImran, and from Abu Hazim the judge, and others.

I say: He also narrated from the students of Sufyan ibn ʿUyaynah and Ibn Wahb. His writings are numerous and well known. He died in the year 321 AH at the age of 83.

119 – NIFTAWAYH, THE SHAYKH OF THE ARABIC LANGUAGE (243–323 AH)

NARRATION 286

The Imam Abu ʿAbd Allah Ibrahim ibn Muhammad ibn ʿArafah the grammarian, known as Niftawayh, authored a book refuting the Jahmiyyah. In it, he mentioned several matters including the saying of Ibn al-Aʿrabi (previously mentioned), and then said:

وسمعت داود بن علي يقول: كان المريسي -لا رحمه الله- يقول: سبحان ربي الأسفل. قال: وهذا جهل من قائله، ورد لنص كتاب الله إذ يقول: {أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ} .

"I heard Dawud ibn ʿAli say: "Al-Marisi (may Allah not have mercy on him) used to say: 'Glory be to my Rabb the most low.'" He said: "This is sheer ignorance on the part of the one who says it, and it is a denial

of the clear text of the Book of Allah where He says:

{أَأَمِنتُمْ مَنْ فِي السَّمَاءِ}

'Do you feel secure from the One who is in the Heaven?' (67:16)"

Niftawayh died in the year 323 AH.

120 – ABU AL-HASAN AL-ASHʿARI, THE AUTHOR OF MANY WORKS (260–324 AH)

NARRATION 287

Imam Abu al-Hasan ʿAli ibn Ismaʿil ibn Abi Bishr al-Ashʿari al-Basri, the mutakallim, said in his book Ikhtilaf al-Musalleen and Maqalaat al-Islamiyyeen, after mentioning the sects of the Khawarij, Rawafid, Jahmiyyah, and others:

ذكر مقالة أهل السنة وأصحاب الحديث. جملة قولهم: الإقرار بالله وملائكته وكتبه ورسله وبما جاء عن الله، وما رواه الثقات عن رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لا يردون من ذلك شيئاً. وأن الله على عرشه كما قال: {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} وأن له يدين بلا كيف كما قال: {لِمَا خَلَقْتُ بِيَدَيَّ} . وأن أسماء الله لا يقال أنها غير الله كما قالت المعتزلة والخوارج. وأقروا أن الله علماً كما قال: {أَنْزَلَهُ بِعِلْمِهِ} {وَمَا تَحْمِلُ مِنْ أُنْثَى وَلا تَضَعُ إِلَّا بِعِلْمِهِ} . وأثبتوا السمع والبصر، ولم ينفوا ذلك عن الله كما نفته المعتزلة. وقالوا: لا يكون في الأرض من خير وشر إلا ما شاء الله، وأن الأشياء تكون بمشيئته كما قال تعالى: {وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ}

"Mention of the view of Ahl al-Sunnah and the people of hadith: The summary of their creed is: affirmation of belief in Allah, His angels, His books, and His messengers, and in everything that has come from Allah and has been reported by reliable transmitters from the Messenger of Allah (peace be upon him). They do not reject any of it. And that Allah is upon His Throne as He said:

{الرَّحْمَـٰنُ عَلَى الْعَرْشِ ٱسْتَوَىٰ}

'The Most Merciful rose over the Throne'. (20:5)
And that He has two hands without asking how, as He said:

{لِمَا خَلَقْتُ بِيَدَيَّ}

'for what I created with My two Hands'. (38:75)

And that the Names of Allah are not to be said to be other than Allah Himself, as the Muʿtazilah and Khawarij say. They affirm that Allah has knowledge, as He said:

{أَنزَلَهُ بِعِلْمِهِ}

'He sent it down with His knowledge', (4:166) and

{وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ}

'No female bears or gives birth except with His knowledge.' (35:11)

They affirm hearing and sight for Allah, and do not deny them as the Muʿtazilah did. They say: Nothing happens on earth, whether good or evil, except by the will of Allah. Everything comes to be by His will, as He said:

{وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ}

'You do not will unless Allah wills', (76:30)"

Up to where he said:

ويقولون: "أن" القرآن كلام الله غير مخلوق. ويصدقون بالأحاديث التي جاءت عن رسول الله صلى الله عليه وسلم: "إن الله ينزل إلى السماء الدنيا فيقول: هل من مستغفر" كما جاء في الحديث. ويقرون أن الله يجئ يوم القيامة كما قال: {وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا} وأن الله يقرب من خلقه كما يشاء، قال: {وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ}

"They say: The Qur'an is the Speech of Allah, not created. And they believe in the Ahadith that came from the Messenger of Allah (peace be upon him), such as: "Indeed, Allah descends to the lowest heaven and says: 'Is there anyone seeking forgiveness?'" as it came in the hadith. And they affirm that Allah will come on the Day of Judgment, as He said: 'And your Rabb will come, and the angels in rows'. (89:22) And that Allah draws near to His creation as He wills, as He said: 'We are closer to him than his jugular vein', (50:16)"

Up to where he said:

فهذا جملة ما يأمرون به ويستعملونه ويرونه، وبكل ما ذكرنا من قولهم نقول وإليه نذهب، وما توفيقنا إلا بالله

"This is the summary of what they command, practice, and believe. We say what they say and follow it. Our success is only by Allah."[270]

NARRATION 288

Al-Ashʿari also mentioned in this book, under the chapter titled "Is the Creator (Exalted be He) in a place rather than another place, or not in a place at all, or in every place?" He said:

اختلفوا في ذلك على سبع عشرة مقالة: منها: قال أهل السنة أصحاب الحديث: أنه ليس بجسم ولا يشبه الأشياء، وأنه على العرش كما قال:{الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} ولا نتقدم بين يدي الله بالقول، بل نقول: استوى بلا كيف، وأن له يدين كما قال: "خلقت بيدي" وأنه ينزل إلى سماء الدنيا كما جاء في الحديث

"They differed on this into seventeen views. Among them: Ahl al-Sunnah (the people of hadith) said: He is not a body, nor does He resemble things, and He is above the Throne as He said: ('The Most Merciful rose over the Throne'), (20:5) and we do not speak ahead of Allah, but rather we say: He rose without modality, and that He has

[270] Maqalaat al-Islamiyyeen, pages 290–297.

two hands as He said: ('I created with My two Hands'), (38:75) and that He descends to the lowest heaven as the hadith mentions."

Then he said:

وقالت المعتزلة: استوى على عرشه، بمعنى استولى، وتأولوا اليد بمعنى النعمة، وقوله: {تَجْرِي بِأَعْيُنِنَا} أي: بعلمنا

"The Muʿtazilah said: He 'istawa over the Throne' means He conquered, and they interpreted 'hand' to mean 'blessing,' and His saying: ('sailing under Our eyes') (54:14) to mean: 'under Our knowledge.'"[271]

[**Translator's note:** The usage of the term "body" (jism) is an innovation, Nowhere has this term been found in the Quran or sunnah nor do we find it used by the imams of the salaf, In addition its possible meanings are many so we must investigate the intent of the one who uses it. By jism do you mean an essence with attributes? Then yes this meaning is correct, Or do you mean Allah is composed of dependant divisible parts that can be removed and attached? If so, then we reject this. Shaykh Uthaymeen said in his Sharh of Al-Aqeedah Al-Wasitiyyah regarding the term "The statement 'Jism' in affirmation and negation is from what the mutakalimeen have innovated, It is not found in the kitab or sunnah in terms of affirmation or negation" End quote].

NARRATION 289

Abu al-Hasan al-Ashʿari also said in his book Jumal al-Maqalaat (a copy of which I saw in the handwriting of the hadith scholar Abuʿ Ali ibn Shadhan) similar words regarding the view of the people of hadith. I left out quoting the full text to avoid lengthiness, but the

[271] al-Maqalaat, p. 210–211, 218.

meaning is the same.

NARRATION 290

Al-Ashʿari also said in his book al-Ibanah fi Usul al-Diyanah, in the chapter on al-Istiwa:

فإن قال قائل: ما تقولون في الاستواء؟ قيل "له": نقول إن الله مستو على عرشه كما قال: {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} وقال: {إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ} وقال: {بَلْ رَفَعَهُ اللَّهُ إِلَيْه} وقال حكاية عن فرعون: {وَقَالَ فِرْعَوْنُ يَا هَامَانُ ابْنِ لِي صَرْحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ، أَسْبَابَ السَّمَاوَاتِ فَأَطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ كَاذِبًا} فكذب موسى في قوله: إن الله فوق السموات. وقال عز وجل: {أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ} فالسموات فوقها العرش، فلما كان العرش فوق السموات، وكل ما علا فهو سماء، وليس إذا قال: {أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ} يعني جميع السموات، وإنما أراد العرش الذي هو أعلى السموات، ألا ترى أنه ذكر السموات فقال: {وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا} ولم يرد أنه يملؤهن جميعا، "وأنه فيهن جميعاً" قال: ورأينا المسلمين جميعاً يرفعون أيديهم -إذا دعوا- نحو السماء لأن الله مستو على العرش الذي هو فوق السماوات، فلولا أن الله على العرش لم يرفعوا أيديهم نحو العرش. وقد قال قائلون من المعتزلة والجهمية والحرورية: أن معنى استوى: استولى وملك وقهر، وأنه تعالى في كل مكان، وجحدوا أن يكون على عرشه، كما قال أهل الحق، وذهبوا في الاستواء إلى القدرة، فلو كان كما قالوا كان لا فرق. بين العرش وبين الأرض السابعة لأنه قادر على كل شيء، والأرض شيء، فالله قادر عليها وعلى الحشوش، وكذا لو كان مستوياً على العرش بمعنى الاستيلاء، لجاز أن يقال: هو مستو على الأشياء كلها ولم يجز عند أحد من المسلمين أن يقول: أن الله مستو على الأخلية والحشوش، فبطل أن يكون الاستواء "على العرش" : الاستيلاء.

"If someone says: What do you say regarding 'istiwaʾ'? It is said to him: "We say that Allah is above His Throne as He said:

{الرَّحْمَـٰنُ عَلَى الْعَرْشِ ٱسْتَوَىٰ},

('The most merciful rose over the throne') (20:5) and He said:

{إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ}

('To Him ascends the good words'), (35:10) and He said:

{بَل رَّفَعَهُ اللَّهُ إِلَيْهِ}

('Rather, Allah raised him to Himself'), (4:158) and He quoted Pharaoh saying:

وَقَالَ فِرْعَوْنُ يٰهَٰمٰنُ ٱبْنِ لِي صَرْحًا لَّعَلِّيٓ أَبْلُغُ ٱلْأَسْبَٰبَ ۚ
أَسْبَٰبَ ٱلسَّمٰوٰتِ فَأَطَّلِعَ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُۥ كَٰذِبًا

('O Haman, build me a tower that I may reach the ways, the ways of the heavens, so I may look upon the God of Moses—and indeed, I think he is a liar') (40:36-37)

meaning that Pharaoh rejected Musa's claim that Allah is above the heavens. And He, the Most High, said:

{ءَأَمِنتُم مَّن فِي ٱلسَّمَآءِ}

('Do you feel secure from the One who is in the heaven?'). (67:16)

And the heavens are below the Throne, so when the Throne is above the heavens and everything that is above is called 'heaven', then His statement: {Who is in the heaven} does not mean within all the heavens, but He meant the Throne, which is the highest of the heavens. Don't you see that He mentioned the heavens and said:

{وَجَعَلَ ٱلْقَمَرَ فِيهِنَّ نُورًا}

('And He made the moon a light in them') (71:16)

yet He did not mean the moon fills all of them entirely or is in every part of them. And we have seen all Muslims raise their hands towards the heaven when they supplicate, because Allah is above the Throne which is above the heavens. If Allah were not above the Throne, they would not raise their hands toward it. And some among the Muʿtazilah, Jahmiyyah, and Haruriyyah (i.e. Khawarij) claimed that 'istawa' means 'to conquer, dominate, and subdue,' asserting that

Allah exists everywhere while denying His establishment above the Throne (as affirmed by Ahl al-Haqq). They interpreted 'istawa' as merely referring to His power.

Had their interpretation been valid, there would be no distinction between the Throne and the seventh earth, since Allah has power over all things, including the earth and even filthy places. By their logic, one could say 'Allah is istawa (dominant) over all things', yet no Muslim scholar permits saying 'Allah is istawa over toilets and filth.' Thus, their definition of 'istawa' as mere 'dominance' is decisively invalidated regarding the Throne."

He also cited other evidences from the Qur'an, Sunnah, and reason.[272] The book al-Ibanah is among Abu al-Hasan's most well-known works. It was endorsed by Hafiz Ibn ʿAsakir, and its manuscript was copied by Imam Muhiy al-Deen al-Nawawi himself.

NARRATION 291

Imam Abu Bakr ibn Furak transmitted the previously mentioned creed from the people of hadith, quoting it from Abu al-Hasan al-Ashʿari, in his book al-Maqalat wa al-Khilaf bayna al-Ashʿari wa Abi Muhammad ʿAbd Allah ibn Saʿid ibn Kullaab al-Basri (by Ibn Furak).

[272] Al-Ibanah, p. 34–37. I say: In al-Ashʿari's words there is clear evidence refuting al-Kawthari's claim (in his commentary on Tabyin Kadhib al-Muftari, p. 28) that al-Ibanah was written in the style of the mufawwidah (those who withhold from specifying meaning), which he claimed was the way of the Salaf Because the text of al-Ashʿari, as quoted by the author (may Allah have mercy on him) from al-Ibanah, and as we indicated in its proper place, is explicit in assigning the intended meaning, namely, that istiwaʾ means highness (ʿulu). So where is the supposed tafwid or silence regarding the meaning, as al-Kawthari alleged? There is no doubt that his claim (that this is the way of the Salaf) is also false, as anyone who has studied their statements in the books of Usul al-Sunnah will know, which the author (may Allah have mercy on him) compiled thoroughly in his book al-ʿUluw, and which I have summarized for you in this abridgment, indicating what has authentic chains of transmission, as you see.

He said:

الفصل الأول في ذكر ما حكى أبو الحسن رضي الله عنه في كتاب "المقالات" من جمل مذاهب أصحاب الحديث وما أبان في آخره أنه يقول بجميع ذلك.

"Chapter One: Mentioning what Abu al-Hasan (may Allah be pleased with him) reported in his book al-Maqalaat of the general doctrines of the people of hadith, and how he clarified at the end that he affirms all of it."

Then Ibn Furak presented the article in full as it appeared, and concluded by saying:

فهذا تحقيق لك من ألفاظه أنه معتقد لهذه الأصول التي هي قواعد أصحاب الحديث وأساس توحيدهم.

"This is clear proof from his own words that he believed in these foundational principles, which are the principles of the people of hadith and the foundation of their tawhid."

The hafiz Abu al-'Abbas Ahmad ibn Thabit al-Tarqi[273] said, "I read the book of Abu al-Hasan al-Ashʿari, titled al-Ibanah, and found therein evidences affirming istiwaʾ. Among what he said is the following:

"ومن دعاء أهل الإسلام إذا هم رغبوا إلى الله يقولون: يا ساكن العرش، ومن حلفهم: لا والذي احتجب بسبع" .

"From the duʿaʾ of the Muslims, when they seek closeness to Allah, they say: 'O Resident of the Throne, and from their oaths: 'No, by the One who is veiled by seven [heavens].'"[274]

[273] With a fatha on the Ta and a sukoon on the Raa, it is attribution to "Ṭarq," a village in Iṣfahan. He died after the year 520 (AH).

[274] al-Ibanah, pp. 35–36. I say: The phrase 'O Resident of the Throne' is questionable, as I do not know of any authentic narration in which it is found.

NARRATION 292

Ustadh Abu al-Qasim al-Qushayri (may Allah have mercy on him) said, in his 'Shikayah Ahl al-Sunnah':

"ما نقموا من أبي الحسن الأشعري إلا أنه قال بإثبات القدر، وإثبات صفات الجلال لله، من قدرته، وعلمه، وحياته، وسمعه، وبصره، ووجهه، ويده، وأن القرآن كلامه غير مخلوق."

"What they held against Abu al-Hasan al-Ashʿari was only that he affirmed qadar and affirmed the attributes of majesty for Allah, His power, His knowledge, His life, His hearing, His sight, His Face, His Hand and that the Qur'an is His uncreated speech."[275]

سمعت أبا علي الدقاق يقول: سمعت زاهر بن أحمد الفقيه يقول: مات الأشعري رحمه الله ورأسه في حجري، فكان يقول شيئاً في حال نزعه "من داخل حلقه، فأدنيت إليه رأسي، وأصغيت إلى ما كان يقرع سمعي، فكان يقول" : لعن الله المعتزلة موهواً ومخرقوا

"I heard Abu ʿAli al-Daqqaaq say: I heard Zahir ibn Ahmad the jurist say, "Al-Ashʿari (may Allah have mercy on him) died while his head was in my lap. As he was dying, he began to say something from deep in his throat. So I brought my head near him and listened closely to what I could hear. And he was saying, 'May Allah curse the Muʿtazilah! Deceivers and corrupters!'"[276]

NARRATION 293

[275] Tabyeen Kadhib al-Muftari, p. 111

[276] al-Tabyeen, p. 148 and the addition is from there, the attribution of this curse at the time of death was mistakenly ascribed by Ibn Qadi Shubha to Zahir ibn Ahmad, as mentioned in his biography in Al-Shadharat (3/131). It is likely an error or oversight, he may have intended to attribute it to Al-Ashari, but his gaze stopped at a narration from him and thus ascribed it to him! This Zahir was one of the Imams of the Shafi'i Madhhab. He died in the year 389 AH at the age of ninety-six.

The Hafiz, Hujjah, Abu al-Qasim ibn 'Asakir said in his book 'Tabyeen Kadhib al-Muftari fima Nusiba ila al-Ash'ari', "If Abu al-Hasan, may Allah have mercy on him, was (just as has been described of him) of sound creed, with an acceptable madhhab among the people of knowledge and critique, agreeing with them in most of what the great servants believed, and none critiqued his Madhhab[277] but the ignorant and obstinate, then it is necessary to narrate his creed faithfully, so that his religious stance is known in truth. So listen to what he mentioned in his book al-Ibanah, where he said:

"الحمد لله الواحد العزيز الماجد، المتفرد بالتوحيد، المتمجد بالتمجيد، الذي لا تبلغه صفات العبيد، وليس له مثل ولا نديد ...".

"Praise be to Allah, the One, the Almighty, the Glorious, who is uniquely singular in His oneness, supremely majestic in His glory; whom the attributes of created beings cannot attain, and who has no equal nor rival..."

In his preface, he refutes the Mu'tazilah, Qadariyyah, Jahmiyyah, and the Rafidah until he said:

فإن قال قائل: قد أنكرتم قول المعتزلة والقدري والجهمية والحرورية والرافضة والمرجئة، فعرفونا قولكم الذي تقولون، وديانتكم التي بها تدينون؟ قيل له: قولنا الذي به نقول، وديانتنا التي بها ندين، التمسك بكتاب الله وسنة نبيه صلى الله عليه وسلم وما روي عن الصحابة والتابعين وأئمة الحديث، ونحن بذلك معتصمون، وبما كان عليه أحمد بن حنبل نضر الله وجهه قائلون، ولمن خالف قوله مجانبون، لأنه الإمام الفاضل، والرئيس الكامل، الذي أبان الله به الحق عند ظهور الضلال، وأوضح به المنهاج، وقمع به المبتدعين، فرحمة الله من إمام مقدم، وكبير مفهم، وعلى جميع أئمة المسلمين.

"If someone says, You have denounced the sayings of the Mu'tazilah, the Qadariyyah, the Jahmiyyah, the Haruriyyah, the Rafidah, and the Murji'ah. Then inform us of your view that you hold and the religion to which you adhere? It will be said to him: Our view which we hold and the religion to which we adhere is: holding fast to the Book of

[277] Al-Tabyeen (p.152): [It says] 'His creed'.

Allah, and the Sunnah of His Prophet (peace be upon him), and what has been transmitted from the companions and the Tabi'in and the Imams of Hadith. We adhere to that, and we say as Ahmad ibn Hanbal (may Allah illuminate his face) used to say. And we distance ourselves from those who oppose his position. For he was the exemplary Imam and perfect leader through whom Allah manifested the truth when misguidance became prevalent, clarified the right path, and subdued the innovators. May Allah's mercy be upon this foremost Imam, of deep understanding, and upon all the Imams of the Muslims."

وجملة قولنا: أن نقر بالله وملائكته وكتبه ورسله، وما جاء من عند الله، ورواه الثقات عن رسول الله صلى الله عليه وسلم، لا نرد من ذلك شيئاً، وأن الله إله واحد فرد صمد لا إله غيره، وأن محمداً عبده ورسوله، وأن الجنة والنار حق، وأن الساعة آتية لا ريب فيها، وأن الله يبعث من في القبور، وأن الله تعالى مستو على عرشه كما قال: {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} وأن له وجهاً كما قال: {وَيَبْقَى وَجْهُ رَبِّكَ} وأن له يدين كما قال: {بَلْ يَدَاهُ مَبْسُوطَتَانِ} وأن له عينين بلا كيف كما قال: {تَجْرِي بِأَعْيُنِنَا} وأن من زعم أن اسم الله غيره كان ضالاً، وندين أن الله يرى بالأبصار يوم القيامة كما يرى القمر ليلة البدر، يراه المؤمنون

"And the summary of our belief is: to affirm Allah, His angels, His books, and His messengers, and what has come from Allah and what the trustworthy narrators have transmitted from the Messenger of Allah (peace be upon him); we do not reject anything of that. That Allah is one, unique, eternal; there is no deity worthy of worship but Him. That Muhammad is His slave and messenger. That Paradise and Hellfire are true. That the Hour is coming without doubt. That Allah will resurrect those in the graves. That Allah is above His Throne as He said: {The Most Merciful rose over the Throne} (20:5). That He has a face as He said: {And there will remain the Face of your Rabb} (55:27). That He has two hands as He said: {Rather, both His hands are outstretched} (5:64). That He has two eyes, without asking how, as He said: {Sailing under Our eyes} (54:14). And whoever claims that Allah's name is other than him is misguided. And we believe that Allah will be seen with the eyes on the Day of Judgment just as the full moon is seen clearly; the believers will see Him…" Until he said:

وندين بأنه يقلب القلوب، وأن القلوب بين إصبعين من أصابعه، وأنه يضع السموات والأرض على أصبع، كما جاء في الحديث،

"We believe that He turns hearts, that hearts are between two of His fingers. That He places the heavens and the earth on a finger, as mentioned in the hadith..." Until he said:

وأنه يقرب من خلقه كيف شاء كما قال: {وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيد} وكما قال: {ثُمَّ دَنَا فَتَدَلَّى، فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى} ونرى مفارفة كل داعية إلى بدعة، ومجانبة أهل الأهواء، وسنحتج لما ذكرناه من قولنا وما بقي "منه" باباً باباً، وشيئاً شيئاً

"And that He draws near to His creation however He wills, as He said: {And We are closer to him than his jugular vein} (50:16), and as He said: {Then he drew near and came closer, and was at a distance of two bow-lengths or nearer} (53:8-9) And we believe in distancing ourselves from every innovator who calls to innovation, and in avoiding the people of desires. We will provide proof for all that we've stated, section by section, issue by issue..."

Ibn 'Asakir then said, "So reflect, may Allah have mercy on you, on this belief, how clear and explicit it is. And acknowledge the virtue of this Imam who clarified and explained it."[278]

NARRATION 294

Hafiz Ibn 'Asakir also said, Imam Abu al-Hasan said in his book al-'Umd fi al-Ru'yah:

"ألفنا كتاباً كبيراً في الصفات تكلمنا فيه على أصناف المعتزلة والجهمية، فيه فنون كثيرة من الصفات في إثبات الوجه واليدين، وفي استوائه على العرش"

"We composed a large book about the attributes, in which we spoke

[278] Al-Tabyeen p. 152–163. The author summarized it significantly, and it is found in al-Ibanah from the beginning to p. 13.

about the different sects of the Mu'tazilah and Jahmiyyah. It contains many sections on the attributes, such as affirming the Face, the Hands, and His rising over the Throne."[279]

Abu al-Hasan was initially a Mu'tazili, a student of Abu 'Ali al-Jubba'i. Then he opposed and refuted him, and became a speaker for Sunnah. He agreed with the Imams of Hadith in the majority of their positions[280], as we have cited from him where he transmitted their consensus. He was extremely intelligent, and he studied the knowledge of narrations from Hafiz Zakariyya al-Saaji. He died in the year 324 AH at the age of sixty-four. May Allah have mercy on him.

If only our mutakallimun had stopped at the stance of Abu al-Hasan and stuck to it, they would have done well. But instead, they plunged into discussions like the ancient philosophers and followed the path of logic. There is no power except by Allah.

121 - 'ALI IBN 'ISA (244–334 AH) AND AL-SHIBLI (247–334 AH)

NARRATION 295

Abu Nu'aym, the Hafiz, reported that I heard Muhammad bin 'Ali bin

[279] Al-Tabyeen p.129.

[280] This implies that Abu al-Hasan differed with the Imams of Hadith in some matters, as Ibn 'Asakir also indicated earlier in saying: "He agreed with them in most of what the great servants believed." This was clearly stated by some scholars, such as Abu al-'Abbas known as Qadi al-'Askar, one of the foremost companions of Abu Hanifah (may Allah be pleased with him): "Most of al-Shafi'i's companions adopted the final creed of Abu al-Hasan al-Ash'ari. However, some of our companions from Ahl al-Sunnah wa al-Jama'ah considered Abu al-Hasan mistaken in some issues, such as his statement: 'takwin and mukawwan are one and the same,' and similar views." I say: perhaps one of those views is his statement: "Istiwa' is one of His attributes and an act He did in regard to the Throne, and it is called istiwa'."! (Tabyeen, p. 150)

Hubaysh saying:

دخل أبو بكر الشبلي رحمه الله دار المرضى ليعالج، فدخل عليه الوزير علي بن عيسى عائداً، فقال الشبلي: ما فعل ربك؟ قال: الرب عز وجل في السماء يقضي ويمضي، فقال: سألت عن الرب الذي تعبده - يريد الخليفة المقتدر "لا عن الرب الذي لا تعبده" - فقال الوزير لبعض جلسائه: ناظره، فقال له الرجل: سمعتك يا أبا بكر تقول في حال صحتك: كل صديق بلا معجزة كذاب، فما معجزتك؟ قال: معجزتي أن يعرض خاطري في حال صحوي على خاطري في حال سكري فلا يخرجان عن موافقة الله.

"Abu Bakr al-Shibli, may Allah have mercy on him, entered the hospital for treatment. The minister 'Ali ibn 'Isa visited him. Al-Shibli said: "What has your Rabb done?" The minister replied: "The Rabb (Exalted is He) is in the heaven, decreeing and executing." Al-Shibli said: "I was asking about the Rabb you worship (meaning the caliph al-Muqtadir), not the Rabb you don't worship." The minister said to one of his companions: "Debate with him." The man said to al-Shibli, "I heard you say while you were well: Every friend [of Allah] without a miracle is a liar. So what is your miracle?" Al-Shibli replied: "My miracle is that my thoughts when I'm clear-minded match my thoughts when I'm in a state of drunkenness and both always agree with Allah's will.""[281]

I say: Al-Shibli's mind became disturbed, and he was treated. He was the scholar of the Sufis in his time. His death coincided with that of the just minister and Muhaddith 'Ali ibn 'Isa in the same year 334 AH in Baghdad.

[281] This narration was reported by Abu Nu'aym in al-Hilyah (10/367), and from his transmission it was quoted by the author in the original work. Its chain is authentic, for Ibn Habish is a reliable and firm narrator, and he died in the year 359 AH, as stated in Tarikh al-Khatib (3/86).

122 – ABU MUHAMMAD AL-BARBAHARI (AL-HASAN IBN 'ALI IBN KHALAF), THE SHAYKH OF THE HANBALIS IN BAGHDAD (D. 329 AH)

He was a man of great status. He studied under al-Marwazi and had students and followers.

NARRATION 296

He said:

الكلام في الرب محدثة وبدعة وضلالة، فلا يتكلم في الله إلا بما وصف به نفسه، ولا نقول في صفاته: لم ولا كيف؟ يعلم السر وأخفى، وعلى عرشه واستوى، وعلمه بكل مكان، والقرآن كلام الله وتنزيله ونوره، ليس بمخلوق.

"Speaking about the Rabb is a newly introduced matter, an innovation and misguidance. No one should speak about Allah except with what He described Himself. We do not say regarding His attributes: why or how? He knows the hidden, He is upon His Throne and has risen over it, and His knowledge is in every place. The Qur'an is the speech of Allah, His revelation and His light, it is not created."
He then mentioned a long passage.[282] Al-Barbahari died in the year 329 AH.

[282] I say: A large portion of this, about three pages, was quoted by Ibn al-'Imad in al-Shadharat (2/319–322).

ANOTHER GROUP FROM THE IMAMS OF ISLAM

123 - ABU AHMAD AL-'ASSAAL (D. 349 AH)

NARRATION 297

The eminent scholar Qadi Abu Ahmad al-'Assaal, the hadith scholar of Isfahan, said in his authored book al-Ma'rifah, under the chapter explaining the ayah: {The Most Merciful rose over the Throne} (20:5), he quoted the sayings of the Imams of the Salaf, such as: Rabi'ah, Malik, al-Thawri, Abu 'Isa Yahya ibn Rafi'[283], Ka'b, Ibn al-Mubarak And the hadith of Ibn Mas'ud, in which he says:

والعرش فوق الماء، والله عز وجل فوق العرش، ولا يخفى عليه شيء، من أعمالكم

"The Throne is above the water, and Allah Almighty is above the Throne, and nothing of your deeds is hidden from Him."

This is an authentic hadith already discussed earlier. Abu Ahmad was one of the great vessels of knowledge. He met Abu Muslim al-Kajji, Ibn Abi 'Asim, and others of their generation. He died in 349 AH.

124 - ABU BAKR AL-DABBA'I, THE SCHOLAR (D. 342 AH)

NARRATION 298

Abu 'Abdillah al-Hakim said: The jurist Abu Bakr Ahmad ibn Ishaq al-Dabba'i al-Naysaburi said:

[283] I say: He was a Tabi'i, who narrated from 'Uthman ibn 'Affan and Abu Hurayrah, and from him Isma'il ibn Abi Khalid narrated, as in al-Jarh wa al-Ta'dil (4/2/143). He was not criticised or praised, but Ibn Hibban mentioned him in al-Thiqat (1/256) and said he was from Kufa.

قد تضع العرب "في" موضع "على" قال الله تعالى: {فَسِيحُوا فِي الْأَرْضِ} وقال: {وَلَأُصَلِّبَنَّكُمْ فِي جُذُوعِ النَّخْلِ} ومعناه على الأرض وعلى النحل، فكذلك قوله: {مَنْ فِي السَّمَاءِ} أي من على العرش، كما صحت الأخبار عن رسول الله صلى الله عليه وسلم.

"The Arabs may sometimes use "fi" (in) in the place of "'ala" (above/on). Allah said: {So travel freely in the land} [Qur'an 9:2] and: {I will surely crucify you in the trunks of palm trees} [Qur'an 20:71]. The intended meaning is "on the land" and "on the trunks of the palm trees." Likewise, His saying: {Who is in the heaven} (67:16) means: Who is above the Throne, as has been confirmed through the authentic reports from the Messenger of Allah (peace be upon him)."

I say: This al-Dabba'i was unmatched in jurisprudence, well-versed in hadith, and of great status. He died in 342 AH, and al-Hakim narrated extensively from him.

125 - ABU AL-QASIM AL-TABARANI (260–360 AH)

NARRATION 299

The Muhaddith of the world, the renowned Hafiz, Abu al-Qasim Sulayman ibn Ahmad ibn Ayyub al-Lakhmi al-Shami, who resided in Isfahan, authored Kitab al-Sunnah. [One of its chapters is titled:]

باب ما جاء في استواء الله تعالى على عرشه، بائن من خلقه

"Chapter on what has been reported regarding Allah's rising over His Throne, distinct from His creation."

In this chapter, he included the hadith of Abu Razin al-'Uqayli: I said, O Messenger of Allah, where was our Rabb?, The hadith of 'Abdullah ibn Khalifah from 'Umar regarding Allah's rising above His Throne, The hadith of wild goats and that the Throne is on their backs, and that Allah is above it. The statement of Mujahid regarding al-maqam al-

mahmud.[284]

Al-Tabarani reached the highest levels of isnad in his time. He lived one hundred years and a few days. He compiled the three Ma'ajim and authored numerous books that reflect his memorization, brilliance, and the vastness of his transmission.

He died in 360 AH, may Allah have mercy on him.

126 - IMAM ABU BAKR AL-AAJURRI (280–360 AH)

The ascetic hadith scholar, Abu Bakr Muhammad ibn al-Husayn al-Aajurri, who lived near the Sacred Mosque (Haram), authored the book al-Shari'ah fi as Sunnah. Among its chapters is:

باب التحذير من مذهب الحلولية

"Chapter on warning against the doctrine of hululiyyah (i.e. those who believe Allah dwells in creation)." Then he said:

NARRATION 300

الذي يذهب إليه أهل العلم، أن الله تعالى على عرشه فوق سمواته، وعلمه محيط بكل شيء، قد أحاط بجميع ما خلق في السموات العلى، وبجميع ما في سبع أرضين، يرفع إليه أعمال العباد.

"What the scholars hold is that Allah is on His Throne above His heavens, and His knowledge encompasses everything. He is aware of everything He created in the highest heavens and everything in the seven earths. The deeds of the servants are raised to Him." Then he said:

[284] I say: These four Ahadith (each of them individually) have weak chains and are not established based on their isnad. We have already indicated this in previous commentary.

فإن قيل: فأيش معنى قوله: {مَا يَكُونُ مِنْ نَجْوَى ثَلاثَةٍ إِلَّا هُوَ رَابِعُهُم} ؟ قيل: علمه، والله على عرشه، وعلمه محيط بها. كذا فسره أهل العلم، والآية يدل أولها وآخرها على أنه العلم وهو على عرشه، هذا قول المسلمين.

"If someone says: What is the meaning of His saying:

{مَا يَكُونُ مِنْ نَجْوَى ثَلاثَةٍ إِلَّا هُوَ رَابِعُهُم}

{There is no private conversation of three except that He is the fourth among them} (58:7)? The response is: It refers to His knowledge. Allah is on His Throne, and His knowledge encompasses them. This is how the scholars have explained it. The beginning and end of the ayah indicate that it is about knowledge while He is upon His Throne, this is the belief of the Muslims." Then he said:

حدثنا ابن مخلد حدثنا أبو داود، حدثنا أحمد بن حنبل، حدثنا سريج بن النعمان، حدثنا عبد الله بن نافع قال: قال مالك: الله في السماء، وعلمه في كل مكان، لا يخلو من علمه مكان.

"Ibn Makhlad narrated to us, who was told by Abu Dawud, who was told by Ahmad ibn Hanbal, who was told by Sarih ibn al-Nu'man, who was told by 'Abdullah ibn Nafi', who said: Malik said: Allah is in the heaven, and His knowledge is in every place. No place is devoid of His knowledge."[285]

Al-Aajurri was a jurist and Athari, an excellent compiler of works. He lived for a long time near the Haram, and narrated from al-Kajji, Abu Shu'ayb al-Harrani, and their peers. Many pilgrims narrated from him.

He died in 360 AH.

127 – THE HAFIZ ABU AL-SHAYKH (274–369 AH)

[285] See al-Shari'ah, p. 285–289.

NARRATION 301

The hadith scholar of Isfahan (alongside al-Tabarani), Abu Muhammad ibn Hayyan may Allah have mercy on him, said in his book al-'Azamah:

"ذكر عرش الرب تبارك وتعالى كرسيه، وعظم خلقهما، وعلو الرب فوق عرشه" .

"Mentioning the Throne of the Rabb (Exalted and Blessed is He) and His Kursi, and the greatness of their creation, and the highness of the Rabb above His Throne."

Then he cited several Ahadith on the topic, which have already been mentioned earlier. He also authored the books al-Sunnah, Fada'il al-A'maal, and al-Sunnah al-Kabir. Several of his works have reached us. He was an Imam in hadith, of high isnad. He heard from Abu Bakr ibn Abi 'Asim and his peers. He also met Abu 'Umar al-Qattaat[286] in Kufa, and Abu Khalifah in Basra. He passed away in the year 369 AH, at over 100 years of age.

128 - THE SCHOLAR ABU BAKR AL-ISMA'ILI (277–371 AH)

NARRATION 302

Reported from Hamzah ibn Yusuf the hafiz Abu Bakr Ahmad ibn Ibrahim al-Isma'ili informed us through his book 'I'tiqad Ahl al-Sunnah', in which he said:

اعلموا رحمكم الله أن مذاهب أهل الحديث، أهل السنة والجماعة: الإقرار بالله وملائكته وكتبه ورسله،

[286] In some printed editions, it reads "Abu 'Amr," but the correction "Abu 'Umar" is from the manuscript and the books of rijaal. The name of Abu 'Umar al-Qattaat is Muhammad ibn Ja'far ibn Muhammad al-Kufi, and he is weak. He died in the year 300 AH. His biography is in al-Taʾrikh (2/129–130) and Lisan al-Mizan.

وقبول ما نطق به الله، وما صحت به الرواية عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عليه وسلم، لا معدل عما ورد به، ويعتقدون أن الله تعالى مدعو بأسمائه الحسنى، موصوف بصفاته، التي وصف بها نفسه، ووصفه بها نبيه. خلق آدم بيده، ويداه مبسوطتان، بلا اعتقاد كيف، واستوى على العرش بلا كيف، فإنه انتهى إلى أنه استوى على العرش، ولم يذكر كيف كان استواؤه.

"Know (may Allah have mercy on you) that the creed of Ahl al-Hadith, Ahl as-Sunnah wa al-Jama'ah, is: To affirm belief in Allah, His angels, His books, His messengers, and to accept whatever Allah has stated, and whatever has been authentically transmitted from the Messenger of Allah (peace be upon him). There is no turning away from what has been reported. They believe that Allah is called upon by His beautiful names and is described with the attributes with which He described Himself and with which His Prophet described Him. He created Adam with His own hand. His two hands are outstretched, without asking how. He rose over the Throne, again without asking how, for the matter ends with His statement that He rose over the Throne, and He did not mention how that was."[287]

He then proceeded to list the rest of the creed of Ahl al-Sunnah. Al-Isma'ili was one of the great sheikhs of Islam, a leading authority in hadith and fiqh. Abu Ishaq said in Tabaqat al-Fuqaha' al-Shafi'iyyah: "Abu Bakr combined jurisprudence and hadith, and leadership in both religion and worldly affairs. He compiled a Sahih collection. The jurists of Jurjan studied under him." Hamzah al-Sahmi said: He died in the year 371 AH in Jurjan, at the age of 94.

129 - AL-AZHARI, THE MASTER OF THE ARABIC LANGUAGE (282–370 AH)

[287] I say: The author transmitted this with his own isnad, and all of the narrators are trustworthy and well-known, except Mas'ud ibn 'Abd al-Wahid al-Hashimi, for whom I found no biography. This same isnad was used to cite the biography of Abu Bakr al-Isma'ili in al-Tadhkirah (3/150–151).

NARRATION 303

The scholar, Abu Mansur Muhammad ibn Ahmad ibn al-Azhari al-Harawi, the author of At Tahdhib, said, as quoted by Sheikh al-Islam, his fellow townsman, in the book al-Faruq:

الله تعالى على العرش، ويجوز أن يقال في المجاز هو في السماء لقوله: {أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ}

"Allah (Exalted is He) is upon the Throne. And it is permissible metaphorically to say that He is 'in the heaven,' due to His statement: {Do you feel secure from the One who is in the heaven that He would not cause the earth to swallow you?} [Qur'an 67:16]"

Al-Azhari is the author of Tahdhib al-Lughah. He died in the month of Rabi' al-Akhir in the year 370 AH. From his piety is that when he met Ibn Durayd in Baghdad, he refrained from narrating from him because Ibn Durayd drank intoxicants.

130 – ABU BAKR IBN SHADHAN (297–384 AH)

NARRATION 304

The truthful imam and hadith scholar, Abu Bakr Ahmad ibn Ibrahim ibn Shadhan al-Baghdadi, said:

حدثني من أثق به وسمع ذلك معي ولدي أبو علي قال :كنا نغسل ميتاً وهو على سريره، فكشفنا عنه الثوب، فسمعناه يقول: هو على عرشه "وحده" ، هو على عرشه وحده، قال: فتفرقنا من عظم ما سمعناه، ثم رجعنا فغسلناه رحمه الله.

"A trustworthy person informed me, and my son Abu 'Ali heard it alongside me that, 'We were washing a deceased man who was lying on his bed. When we uncovered the cloth from him, we heard him saying: 'He is upon His Throne, alone! He is upon His Throne,

alone!' We scattered out of awe due to what we heard, then returned and completed washing him. May Allah have mercy on him.'"

This story was narrated by Sheikh Muwaffaq al-Din in his book Sifat al-'Uluw, and we heard it from Qadi Taj al-Din ʿAbd al-Khaliq from him. Abu Bakr was one of the scholars of hadith and narrations. He narrated from al-Baghawi and his peers. He died in the year 383 AH. His son al-Hasan was the musnid (chief hadith scholar) of Baghdad in his time. He died at the end of the year 425 AH.

131 – ABU AL-HASAN IBN MAHDI, THE MUTAKALLIM (DATES UNKNOWN)

NARRATION 305

Imam Abu al-Hasan ʿAli ibn Mahdi al-Tabari, a student of al-Ashʿari, said in his book 'Mushkil al-Ayaat' in the chapter on the ayah: {The Most Merciful rose over the Throne} (20: 5)

اعلم أن الله في السماء فوق كل شيء، مستو على عرشه، بمعنى أنه عال عليه، ومعنى الاستواء: الاعتلاء، كما تقول العرب: استويت على ظهر الدابة، واستويت على السطح، بمعنى علوته، واستوت الشمس على رأسي، واستوى الطائر على قمة رأسي، بمعنى علا في الجو فوجد فوق رأسي. والله جل جلاله عال على عرشه يدلك على أنه في السماء عال على عرشه قوله: {أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ} وقوله: {يَا عِيسَى إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ} وقوله: {إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّب} وقوله: {ثُمَّ يَعْرُجُ إِلَيْهِ} وزعم البلخي أن استواء الله على العرش هو الاستيلاء عليه، مأخوذ من قول العرب: استوى بشر على العراق، أي: استولى عليها، وقال: إن العرش يكون الملك، فيقال له: ما أنكرت أن يكون عرش الرحمن جسماً خلقه، وأمر ملائكته بحمله، قال: {وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَة} وأمية يقول:

"Know that Allah is in the heaven, above everything, settled over His Throne, meaning He is elevated above it. The meaning of istiwaʾ is elevation, as the Arabs say: "I rose (istawaytu) upon the back of the beast," and "I rose upon the roof," meaning "I ascended it." They also

say: "The sun rose over my head," and "The bird rose over the top of my head," meaning it ascended in the sky and was above my head. And Allah (exalted be His Majesty) is elevated over His Throne What indicates that He is in the heaven and elevated above His Throne are His words: {Do you feel secure with Him who is in the heaven?} (67:16), {O ʿIsa, I will take you and raise you to Me} (3:55), {To Him ascends good words} (35:10), {Then it ascends to Him} (32:5). Al-Balkhi claimed that Allah's rising over the Throne (istiwaʾ) means He conquered it (istilaʾ), derived from the saying of the Arabs: "Bishr rose over Iraq," meaning "he conquered it." He said that "Throne" means dominion. It is said to him: "What prevents you from accepting that the Throne of the Most Merciful is a created body, and that He commanded His angels to carry it?" As Allah said: {And there will bear the Throne of your Rabb above them that Day eight [angels]} (69:17). And Umayyah said:

مجدوا الله فهو للمجد أهل ... ربنا في السماء أمسى كبيرا

بالبناء الأعلى الذي سبق الناس ... وسوى فوق السماء سريرا

Glorify Allah, for He is worthy of glory; Our Rabb in the heavens is ever great.
In the highest realm, far behind mankind's reach, And above the heavens, He has established His Throne."

He said:

ومما يدل على أن الاستواء ههنا ليس بالاستيلاء، أنه لو كان كذلك لم يكن ينبغي أن يخص العرش بالاستيلاء عليه دون سائر خلقه، إذ هو مستول عل العرش وعلى الخلق، ليس للعرش مزية على ما وصفته، فبان بذلك فساد قوله.

"What also proves that istiwaʾ here does not mean istilaʾ (conquering or taking possession) is that, if it did, then it would not be appropriate to single out the Throne with that meaning, excluding the rest of creation. For He has authority over the Throne and all of creation. The Throne would then have no special distinction over the

rest of what was described. Thus, the falsity of that claim becomes clear."

ثم يقال له أيضاً: إن الاستواء ليس هو الاستيلاء الذي هو من قول العرب: استوى فلان على كذا، أي: استولى، إذا تمكن منه بعد أن لم يكن متمكناً، فلما كان الباري عز وجل لا يوصف بالتمكن بعد أن لم يكن متمكناً، لم يصرف معنى الاستواء إلى الاستيلاء.

"Then it is also said to him: Istiwa is not the same as istila, as some Arabs say, "So-and-so istawa such-and-such," meaning "he took control of it," when he became dominant over it after not having been so. But since the Exalted Creator (Glorified is He) is not described as acquiring dominance after previously lacking it, then the meaning of istiwaʾ cannot be interpreted as istilaʾ."

Then he mentioned what Niftawayh had narrated to him from Dawud ibn ʿAli from Ibn al-Aʿrabi, which was previously mentioned, and then he said:

فإن قيل: فما تقولون في قوله: {أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ} ؟ قيل له: معنى ذلك أنه فوق السماء على العرش كما قال: {فَسِيحُوا فِي الْأَرْضِ} بمعنى على الأرض، وقال: {لَأُصَلِّبَنَّكُمْ فِي جُذُوعِ النَّخْلِ} فكذلك {أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ} . فإن قيل: فما تقولون في قوله: "وَهُوَ اللَّهُ فِي السَّمَوَاتِ وفي الأرض؟" قيل له: إن بعض القراء يجعل الوقف في "السموات" ثم يبتدئ {وَفِي الْأَرْضِ يَعْلَمُ} وكيفما كان، فلو أن قائلاً قال: فلان بالشام والعراق ملك، لدل على أن ملكه بالشام والعراق، لا أن ذاته فيهما ... وإنما أمرنا الله برفع أيدينا قاصدين إليه برفعهما نحو العرش الذي هو مستو عليه.

"If it is said: What do you say about the Ayah: {Do you feel secure with Him who is in the heaven?} (67:16) It is answered: The meaning is that He is above the heaven upon the Throne, just as in the ayah: {So travel in the land} (9:2) meaning: on the land. And like His saying: {I will surely crucify you in the trunks of palm trees} (20:17) meaning upon them. So likewise, is the ayah: {Do you feel secure with Him who is in the heaven?} (67:16) If it is said: What about the ayah: {And He is Allah in the heavens and in the earth} (6:3) It is answered: Some of the reciters pause at the word "in the heavens" and then begin again with "and in the earth He knows..." In any case, if someone says: So-

and-so is king in Syria and in Iraq, it means his sovereignty is in Syria and Iraq, not that his person is in both… Indeed, Allah has commanded us to raise our hands toward Him, intending by that direction the Throne upon which He is settled."

[This] Al-Tabari was a leading figure among the mutakalimeen. He authored works, and he accompanied Abu al-Hasan al-Ashʿari. Hafiz Abu al-Qasim mentioned him in his Tabaqaat of the Companions of Abu al-Hasan al-Ashʿari and praised him. And I do not know when he died.

132 – IBN SHA'BAN (D. 355 AH)

NARRATION 306

Sheikh of the Malikis, Abu Ishaq Muhammad ibn al-Qasim ibn Shaʿban al-Misri, said in his book 'Tasmiyyah al-Ruwaat 'An Malik':

الحمد لله أحق ما بدا، وأول من شكر، الواحد الصمد، ليس له صاحبة ولا ولد، جل عن المثل، بلا شبه ولا عدل، على عرشه استوى، فهو دان بعلمه، أحاط علمه الأمور، ونفذ حكمه في سائر المقدور.

"Praise be to Allah, the One most deserving to be mentioned first, the first One to be thanked. The One, the self sufficient, who has neither spouse nor child. Exalted is He above any likeness, without resemblance or equal. He has risen above His Throne, He is near by His knowledge. His knowledge encompasses all matters, and His decree carries out in all that is destined."

Ibn Shaʿban died in Egypt in the year 355 AH. He was among the great Imams.

133 – IBN BATTAH (304–387 AH)

NARRATION 307

Imam Abu ʿAbdillah Ibn Battah al-ʿUkbari (304–387 AH), the ascetic scholar and leading Hanbali, said in his book al-Ibanah (which he compiled in three volumes):

باب الإيمان بأن الله على عرشه، بائن من خلقه، وعلمه محيط بخلقه

"Chapter: Belief that Allah is upon His Throne, distinct from His creation, and that His knowledge encompasses His creation."

أجمع المسلمون من الصحابة والتابعين، أن الله على عرشه فوق سمواته، بائن من خلقه، فأما قوله: {وَهُوَ مَعَكُمْ} فهو كما قالت العلماء: علمه، وأما قوله: {وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ} معناه أنه هو الله في السموات وهو الله في الأرض "إله" وتصديقه في كتاب الله {وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ} واحتج الجهمي بقوله: {مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ} فقال: إن الله "معنا وفينا" ! وقد فسر العلماء "أن" ذلك علمه، ثم قال تعالى في آخرها: {إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ} .

"The Muslims from among the Companions and the Tabiʿin unanimously agreed that Allah is upon His Throne above His heavens, distinct from His creation. As for the ayah: {And He is with you} (57:4) the scholars have said: its meaning is His knowledge. And as for the ayah: {And He is Allah in the heavens and in the earth} (6:3), its meaning is that He is Allah (the only God) in the heavens, and He is Allah in the earth, as affirmed by another ayah: {He is the One who is God in the heaven and God in the earth} (43:84). Then the Jahmi argued with the ayah: {There is no private conversation among three except that He is the fourth of them} (58:7) and said: "That means Allah is with us and inside us." But the scholars explained this to mean His knowledge. And Allah Himself clarified it at the end of the ayah: {Indeed, Allah is Knowing of all things. (58:7)}"

Ibn Battah then proceeded to mention with chains of transmission of the statements of those who said the intended meaning is Allah's knowledge, among them: al-Dahhak, al-Thawri, Nuʿaym ibn Hammad, Ahmad ibn Hanbal, and Ishaq ibn Rahawayh.

Ibn Battah was among the major scholars, known for his asceticism, jurisprudence, Sunnah, and adherence to it. Though some questioned his precision, he was truthful in himself. He heard from al-Baghawi and his contemporaries, and he died in 387 AH.

134 – AL-DARAQUTNI (306–385 AH)

The scholar, Hafiz, Abu al-Hasan ʿAli ibn ʿUmar al-Daraqutni, was the rare gem of his age and a singular authority among experts. With him, this field of knowledge reached its conclusion. Among his works were: Kitab al-Ruʾyah, and Kitab al-Sifat. He was the ultimate reference point in matters of Sunnah and the creed of the Salaf.

NARRATION 308

He is the one who said (as reported to me by Ahmad ibn Salamah, from Yahya ibn Yush, from Ibn Kadish, who narrated to us from Abu Talib al-ʿAshʿari, who narrated from al-Daraqutni who recited:

حديث الشفاعة في أحمد ... إلى أحمد المصطفى نسنده

... على العرش أيضاً فلا نجحده

أمروا الحديث على وجهه ... ولا تدخلوا فيه ما يفسده

"The hadith of intercession is in [Musnad] Ahmad to Ahmad (ﷺ), the Chosen One, we attribute it.

... Upon the Throne we do not reject it.[288]

[288] I say, if it were authentic but how far-fetched!' [See footnote 193]. In the chain

Pass on the hadith upon its apparent, and do not insert into it that which corrupts it."

Al-Daraqutni died in the year 385 AH at the age of 80. He used to say: "Nothing is more hated to me than ilm al-kalam."

135 – IBN MANDAH (316–395 AH)

NARRATION 309

The Imam, Hafiz, the Muhaddith of the East, Abu ʿAbdillah Muhammad ibn Ishaq ibn Muhammad ibn Yahya ibn Mandah al-ʿAbdi al-Isbahani, author of: Kitab al-Tawhid, Kitab al-Sifat, Kitab al-Iman, Kitab al-Nafs wa-l-Ruh, Maʿrifat al-Sahabah, and other works, said:

"فهو تعالى موصوف غير مجهول، وموجود غير مدرك، ومرئي غير محاط به، لقربه كأنك تراه" قريب غير ملاصق، وبعيد غير منقطع وهو يسمع ويرى، وهو بالمنظر الأعلى، وعلى العرش استوى، فالقلوب تعرفه، والعقول لا تكيفه، وهو بكل شيء محيط" .

"He (Exalted is He) is described, not unknown; He is existent, not subject to perception; [Will be] seen, but not encompassed; He is near as though you see Him, near without direct contact, and far yet not disconnected. He hears and sees. He is in the highest realm, and has risen over the Throne. Hearts recognize Him, but minds cannot define His nature. He encompasses all things."[289]

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leading to al-Daraqtuni appears Yahya ibn Yush (or Bush/Nush), the first letter in the manuscript is unclear, and as mentioned earlier, I found no biographical record for him. As for Ibn Kadish: he is Abu al-Izz Ahmad ibn Ubayd Allah ibn Kadish, a problematic transmitter. See al-Ahadith al-Da'ifah (870).

[289] I say, among the chapters of his book al-Tawhid (117/2) is: "Another chapter that Allah is above His Throne, distinct from His creation." He also cited the hadith, "When Allah completed creation..." (already mentioned under no. 21), and similarly in Kitab al-Iman (13/2), and he also cited the hadith of the slave girl.

136 – IBN ABI ZAID (D. 389 AH)

NARRATION 310

Imam Abu Muhammad Ibn Abi Zayd al-Maghribi, Shaykh of the Malikis, said at the beginning of his well-known treatise regarding the Maliki madhhab:

"وأنه تعالى فوق عرشه المجيد بذاته، وأنه في كل مكان بعلمه".

"And that He (Exalted is He) is above His Glorious Throne by His Essence (bi-dhatih), and that He is in every place with His knowledge."

A similar expression was already cited from Abu Jaʿfar ibn Abi Shaybah, ʿUthman ibn Saʿid al-Darimi, and likewise from Yahya ibn ʿAmmar, the preacher of Sijistan, in his treatise, and from Hafiz Abu Nasr al-Waʾili al-Sijzi[290] in his book al-Ibanah, in which he said:

"وأئمتنا كالثوري ومالك والحمادين وابن عيينة وابن المبارك والفضيل وأحمد وإسحاق متفقون على أن الله فوق العرش بذاته، وأن علمه بكل مكان" .

"Our imams, such as al-Thawri, Malik, the two Hammads, Ibn ʿUyaynah, Ibn al-Mubarak, al-Fudayl, Ahmad, and Ishaq are agreed that Allah is above the Throne by His Essence, and that His knowledge is in every place."

Likewise, this was also stated by Ibn ʿAbd al-Barr, as will come, and by Sheikh al-Islam Abu Ismaʿil al-Ansari, who said:

وفي أخبار شتى أن الله في السماء السابعة على العرش بنفسه

[290] I say, he is ʿUbayd Allah ibn Saʿid ibn Hatim al-Bakri, a hafiz. He died in 444 AH. The author said in al-Tadhkirah (3/297): "He is the author of al-Ibanah al-Kubra on the issue of the Qur'an, a lengthy book on that subject, indicative of the man's leadership in knowledge and his insight into the narrators and transmission routes.."

"In various reports, it is stated that Allah is in the seventh heaven, upon the Throne, by His Essence."

Similarly, Abu al-Hasan al-Karaji al-Shafiʿi said in his poem:

عقائدهم أن الإله بذاته ... على عرشه مع علمه بالغوائب

"Their creed is that the diety is, by His Essence, upon His Throne while knowing all hidden things."

On this poem, it is written in the hand of the great scholar Taqi al-Din ibn al-Salah, "This is the creed of Ahl al-Sunnah and the hadith scholars."

The same expression was also used by Ahmad ibn Thabit al-Tarqi[291] (the Hafiz), Sheikh ʿAbd al-Qadir al-Jeeli[292], Mufti ʿAbd al-ʿAziz al-Qaheeti, and a group of others. Allah (Exalted is He) is the Creator of all things by His Essence, the Manager of all creation by His Essence, without helper or assistant.

Ibn Abi Zaid and others only intended to distinguish between Allah's being with us and His being above the Throne. So, as he said: He is with us by His knowledge, and He is upon the Throne as He informed us, where He says: {The Most Merciful rose over the Throne.} (20:5) This expression (i.e. "bi-dhatih" by His Essence) was used by many scholars[293] as we have mentioned. Without doubt, avoiding

[291] His biography was mentioned earlier.

[292] Referring to Jeel: This is a region beyond Tabaristan, also called Jeelan or Keelan. The reference is to ʿAbd al-Qadir al-Jeeli, a major Hanbali jurist, known for strict adherence to the Sunnah on issues of the attributes and other than that. strongly refuting those who opposed it. He was also well known for his righteousness and tasawwuf, and he had spiritual states and unusual utterances, but they did not lead him to the deviations into which others from the Sufis fell, such as incarnationism (hulool) and the like. He died in the year 561 AH at the age of ninety.

[293] I say: These and their likes are scholars of Ahl al-Sunnah. Among them is even the

unnecessary speech is part of goodness in Islam.

Ibn Abi Zaid was one of the great scholars of the west, known as the little Malik. He had deep knowledge of usul. Hafiz Ibn ʿAsakir mentioned him in his book 'Tabyeen Kadhib al-Muftari fima Nusiba ila al-Ashʿari' but didn't mention his death. He died in 386 AH, though some said 389 AH. Some criticized him for saying "bi-dhatih" if only he had left it unsaid.[294]

137 - AL-KHATTABI (D 388.AH)

NARRATION 311

The eminent scholar Abu Sulayman Hamd ibn Muhammad ibn Ibrahim ibn Khattab al-Khattabi al-Busti, author of 'Ma'alim al-Sunan', said in his book 'al-Ghunyah 'an al-Kalam wa Ahlihi':

فأما ما سألت عنه من الكلام في الصفات، وما جاء منها في الكتاب والسنن الصحيحة، فإن مذهب السلف إثباتها وإجراؤها على ظاهرها، ونفي الكيفية والتشبيه عنها

"As for what you asked about regarding discussion of the attributes, and what is mentioned about them in the Qur'an and authentic Sunnah, the way of the Salaf is to affirm them, apply them upon their apparent meanings, and to negate modality and resemblance from

author of this book, yet al-Kawthari (may Allah treat him as he deserves) called them the sheikhs of Hashwiyyah, simply for transmitting the phrase "bi-dhatih" from Ibn Abi Zaid. He claimed it was either interpolated or a precautionary phrase, meaning "He is Glorious in His Essence", and so the denial of the scholars' words must always be either by outright rejection or by a false interpretation!

[294] I say: Meaning, perhaps he should have omitted the phrase not because it is false, but to avoid reproach. How can it be incorrect when it was affirmed by all those scholars the author mentioned? Notably, there is no real difference between it and the author's earlier statement: "Allah (Exalted is He) is the Creator of all things by His Essence. See Ibn Taymiyyah's discussion on this in 'Hadith al-Nuzul' (p. 56).

them."

This consensus of the Salaf was also transmitted by Hafiz Abu Bakr al-Khateeb [al-Baghdadi], then Hafiz Abu al-Qasim al-Taymi al-Isfahani, and others. Al-Khattabi died in the year 388 AH. He narrated from Abu Sa'id ibn al-A'rabi and his contemporaries.

138 - IBN FURAK (D. 406 AH)

NARRATION 312

The eminent scholar Abu Bakr Muhammad ibn al-Hasan ibn Furak said as transmitted by his student Imam Abu Bakr al-Bayhaqi in his book al-Asma' wa al-Sifaat[295]:

"استوى بمعنى علا، وقال في قوله: {أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ} أي: من فوق السماء"

"Istawa means 'He rose above,'" and he said regarding the Ayah {Do you feel secure from Him who is in the heaven} (57:16) **"meaning above the heaven."**

Then al-Bayhaqi used as evidence for this the statement of the Prophet (peace be upon him) previously cited for Sa'd: "You have judged among them with the judgment of Allah, from above seven heavens",[296] and the statement of Ibn Abbas: "Between the seventh heaven and His Kursi are seven thousand [veils] of light, and He is above that."[297]

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[295] P.411-420

[296] This narration is hasan and it's takhreej has already been presented, so look at footnote 11. [Narration 15]

[297] I say, its chain is weak, for he reported it through ʿAsim ibn ʿAli (who was trustworthy but occasionally made errors) from his father, ʿAli ibn ʿAsim ibn Suhayb al-Wasiti, who was trustworthy but would make mistakes and persist in them. He narrated from ʿAtaʾ ibn al-Saʾib, who had memory issues [in his later years].

Ibn Furak was the foremost scholar of Khurasan in speculative theology, kalam, and Usul. He authored nearly a hundred works and narrated Musnad al-Tayalisi from Abu Muhammad ibn Faris al-Isfahani. He died in the year 406 AH.

139 - IBN AL-BAQILLANI (D. 403 AH)

NARRATION 313

Qadi Abu Bakr Muhammad ibn al-Tayyib al-Basri al-Baqillani (who has absolutely no equal among the Ash'ari Mutakallimeen) said in his authored book al-Ibanah:

"فإن قيل: فما الدليل على أن لله وجها" ويدا "؟ قيل: قوله: {وَيَبْقَى وَجْهُ رَبِّكَ} وقوله: {مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ} فأثبت لنفسه وجهاً ويداً، فإن قيل: فما أنكرتم أن يكون وجهه ويده جارحة، إذ كنتم لا تعقلون وجهاً ويداً إلا جارحة، قلنا: لا يجب هذا، كما لا يجب في كل شيء كان قديما بذاته أن يكون جوهراً، لأنا وإياكم لم نجد قديما بنفسه في شاهدنا إلا كذلك. وكذلك الجواب لهم إن قالوا: فيجب أن يكون علمه وحياته وكلامه وسمعه وبصره وسائر صفات ذاته عرضاً، واعتلوا بالوجود."

"If it is said: What is the proof that Allah has a face and two hands? It is said: His statement, {And the Face of your Rabb shall remain} (55:27), and His statement, {What prevented you from prostrating to what I created with My two Hands} (38:75). So He affirmed for Himself a face and two hands. If it is said: Why do you not consider His face and hands to be limbs, since you only understand a face and hands to be such? We say: This is not necessary, just as it is not necessary that everything eternal by itself must be a Jawhar, for neither we nor you have ever witnessed anything eternal in itself except as such. And likewise, is the response to them if they say: It is necessary that His knowledge, life, speech, hearing, sight, and all other essential attributes are 'arad, based on the claim of existence."

[**Translator's note:** We have translated this narration as to avoid removing or distorting this book in any way; however we do not see

benefit in explaining it to those who do not know Arabic.]

فإن قيل: فهل تقولون: إنه في كل مكان؟ قيل: معاذ الله، بل هو مستو على عرشه، كما أخبر في كتابه، فقال: {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} وقال: {إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّب} وقال: {أَأَمِنْتُمْ مَنْ فِي السَّمَاء} ".

"If it is said: Do you claim He is in every place? It is said: Allah forbid! Rather, He is established above His Throne, as He informed in His Book when He said: {The Most Merciful rose above the Throne} (20:5), and He said: {To Him ascends good words} (35:10), and He said: {Do you feel secure from Him who is in the heaven} (67:16)." He said:

"ولو كان في كل مكان لكان في بطن الإنسان وفمه وفي الحشوش، ولوجب أن يزيد بزيادة الأمكنة إذا خلق منها ما لم يكن، ويصح أن يرغب إليه إلى نحو الأرض، وإلى خلفنا ويميننا وشمالنا، وهذا قد أجمع المسلمون على خلافه وتخطئة قائله"

"If He were in every place, then He would be in the belly of man, his mouth, and in filthy places; and it would be necessary for Him to expand with the increase of places when He creates what did not exist. It would also be valid to turn to Him [in worship] towards the ground, behind us, to our right and left and the Muslims have unanimously opposed this and deemed such a speaker mistaken." He continued:

"وصفات ذاته التي لم يزل ولا يزال موصوفاً بها، الحياة، والعلم، والقدرة، والسمع، والبصر، والكلام، والإرادة، والوجه، واليدان، والعينان، والغضب، والرضا" .

"And the attributes of His Essence, with which He has always been and will always be described: Life, Knowledge, Power, Hearing, Sight, Speech, Will, the Face, the Two Hands, the Two Eyes, Anger, and Pleasure."

NARRATION 314

He said something similar to this in his book Al-Tamhid and in Al-Dhabb 'An Abi al-Hasan al-Ashʿari he said:

كذلك قولنا في جميع المروي عن رسول الله صلى الله عليه وسلم في صفات الله -إذا صح- من إثبات اليدين والوجه والعينين، ونقول: إنه يأتي يوم القيامة في ظلل من الغمام، وأنه ينزل إلى السماء الدنيا، كما في الحديث، وأنه مستو على عرشه

"Likewise, our stance on all authentically transmitted narrations from the Prophet (peace be upon him) regarding Allah's attributes, such as affirming the Two Hands, the Face, and the Two Eyes. We affirm that He will come on the Day of Resurrection in shades of clouds, that He descends to the lowest heaven as in the hadith, and that He is established over His Throne..." Until his saying:

"وقد بينا دين الأئمة وأهل السنة أن هذه الصفات تمر كما جاءت بغير تكييف، ولا تحديد ولا تجنيس ولا تصوير، كما روي، عن الزهري وعن مالك في الاستواء، فمن تجاوز هذا فقد تعدى وابتدع وضل"

.

"We have clarified the creed of the Imams and Ahl al-Sunnah: these attributes are accepted as they are, without asking 'how' (takyif), Limitation, categorization, or conceptualizing, as narrated from al-Zuhri and Malik regarding the Istiwaʾ. Whoever transgresses this has deviated and innovated."

This reflects the very soul of the Imam, and where can one find his equal in depth of knowledge, intelligence, and insight into religions and sects? Indeed, the world is now filled with people who do not know who the Salaf were, and who know only denial, denial of the divine attributes and rejection of them. Deaf, dumb, and blind, they call to reason while being disconnected from revelation. Verily, to Allah we belong, and to Him we shall return.

The judge Abu Bakr died in 403 AH, while he was in his seventies. He narrated from al-Qatiʿi and Ibn Masiy, and his works became widely renowned.

140 - ABU AHMAD AL-QASSAAB (D. NEARLY 400 AH)[298]

NARRATION 315

The ʿAllamah Abu Ahmad al-Karji said in his ʿAqidah which he authored (and which the Caliph al-Qadir bi-llah wrote and gathered the people upon it, early in the 5th century and in the final days of Imam Abu Hamid al-Isfaraʾini, the Shafiʿi scholar of Baghdad) and he commanded that those who deviated from it, such as the Muʿtazilites, Rafidah, and Kharijites, be asked to repent. Among what he said:

"كان ربنا عز وجل وحده لا شيء معه، ولا مكان يحويه، فخلق كل شيء بقدرته، وخلق العرش لا لحاجة إليه، فاستوى عليه استواء استقرار كيف شاء وأراد، لا استقرار راحة كما يستريح الخلق".

"Our Rabb (Mighty and Exalted is He) was alone, with nothing with Him, and no place encompassing Him. He created everything by His power, and created the Throne not out of need for it. He then rose over it in a manner of settling how He willed and wanted, not a settling of rest, like the rest of creation."

I say: If only he had omitted "a manner of settling" and what follows, for there is no benefit in it whatsoever. Allah is far free from rest or fatigue. He then said:

[**Translator's note:** Negating "istiqrar" (establishing/settling) is an

[298] Hafiz Muhammad ibn ʿAli ibn Muhammad al-Mujahid, also known as "al-Qassaab" because of the blood he shed of the disbelievers in battle. As stated in Tadhkirat al-Huffaz (3/141): "I did not find the date of his death, but it seems he lived until around 360 AH." "Al-Karji" with a jeem is the correct spelling in all manuscripts. In Tadhkirah, it appeared as "al-Karkhi" with a khaʾ, likely a printing error. Later in the same source, it says: "Said Abu al-Hasan al-Karji: 'And in the noble city of Karaj, or at the very pinnacle of his era, Abu Ahmad al-Qassab was unrivaled.'" "Al-Karaj" with a fatha on the first letter and a raʾ is a city between Isfahan and Hamadhan. "Al-Kurj" with a damma and a sukun on the raʾ is an ethnic group of Christians living in part of Azerbaijan among the Byzantines. Strangely, the biographer didn't mention either of these locations in genealogical or geographical books. And Allah knows best.

error, As we have previously mentioned in the muqaddimah. There are four well known meanings established for "istiwaa" from the salaf and "istiqrar" is from them. Allah knows best why the Shaykh had an issue with the term. How can we claim istiqrar has no benefit or necessitates Allah is resting when the Salaf who were closer to the era of prophet (peace and blessings be upon him) and likewise closer to a pure understanding of the Arabic language than us affirmed it? And Allah knows best].

"ولا يوصف إلا بما وصف به نفسه، أو وصف به نبيه، فهي صفة حقيقة لا مجازا" .

"And He is not described except by what He has described Himself with, or His Prophet has described Him with. These are real attributes, not metaphorical ones."

I say: He could have also left out the phrase "real attributes," because when we affirm the attributes of Allah and say: "they are to be accepted as they came," then we have believed they are attributes. If we then add: "actual, not metaphorical," it becomes weak and awkward speech that burdens the soul and should be disregarded. Even though this expression has been used by a group [of scholars], their intent was simply to say that the attributes should be accepted without distortion or metapohorical interpretation as is done with metaphorical language. And Allah knows best.

Allah has sufficed us from innovated expressions with clear texts regarding His attributes. If His attributes were metaphorical, then they wouldn't truly be attributes. An attribute follows the One it describes, He is real, not metaphorical, so His attributes are real, not metaphorical. Since He has no equal or likeness, it follows that His attributes have no equal or likeness either.

Imam Abu Ahmad was known as "al-Qassaab" (the butcher) due to the large number of disbelievers he killed in battle. He was among the hadith scholars of around the 400 AH period.

ANOTHER SUBSEQUENT CATEGORY FOLLOWING WHAT HAS PRECEDED

141 - ABU NUʿAYM AL-ASBAHANI (336–430 AH)

NARRATION 316

Hafiz Abu Nuʿaym Ahmad ibn ʿAbd Allah al-Asbahani, author of Hilyah al-Awliyaʾ, said in his book al-Iʿtiqad:

"طريقتنا طريقة السلف المتبعين للكتاب والسنة وإجماع الأمة، ومما اعتقدوه أن الله لم يزل كاملاً بجميع صفاته القديمة، لا يزول ولا يحول، لم يزل عالماً بعلم، بصيرا ببصر، سميعا بسمع، متكلماً بكلام، ثم أحدث الأشياء من غير شيء، وأن القرآن كلام الله، وكذلك سائر كتبه المنزلة، كلامه غير مخلوق، وإن القرآن في جميع الجهات مقروءا ومتلواً ومحفوظاً ومسموعا ومكتوبا وملفوظا، كلام الله حقيقة، لا حكاية ولا ترجمة، وأنه بألفاظنا، كلام الله غير مخلوق، وأن الواقفة واللفظية من الجهمية، وأن من قصد القرآن بوجه من الوجوه، يريد به خلق كلام الله، فهو عندهم من الجهمية، وأن الجهمي عندهم كافر"

"Our way is the way of the Salaf, the followers of the Book, the Sunnah, and the consensus of the Ummah. Among their beliefs is that Allah has always been perfect with His eternal attributes. He does not cease or change. He has always been knowing with His knowledge, seeing with His sight, hearing with His hearing, Able to speak with His speech. He created things from nothing. The Qurʾan is Allah's speech, and so are His other revealed Books, His speech is uncreated. The Qurʾan in every form (recited, heard, memorized, written) is the real speech of Allah, not a representation (hikayah) nor a translation. Even when expressed in our words, it remains Allah's uncreated speech. Those who are "waqifah" (i.e. who refrain from judgment) or "lafzyyah" (i.e. who claim the Qurʾan is created in recitation) are jahmiyyah. Whoever claims the Qurʾan is created in any sense is a Jahmi, and a Jahmi is a disbeliever according to them." He continued:

"وأن الأحاديث التي ثبتت في العرش، واستواء الله عليه يقولون بها، ويثبتونها من غير تكييف ولا تمثيل، وأن الله بائن من خلقه، والخلق بائنون منه، لا يحل فيهم ولا يمتزج بهم، وهو مستو على عرشه في سمائه من دون أرضه" .

"The Ahadith affirming the Throne and Allah's rising above it, they believe in them and affirm them without how or likening. Allah is distinct from His creation. The creation is distinct from Him. He does not reside within them nor mix with them. He is above His Throne, in His Heaven, separate from His Earth."

Thus this great Imam conveyed consensus on this matter, and all praise is due to Allah. He was the most prominent hadith memorizer of non-Arabs in his time, combining high-level transmission with strong scholarly analysis. Ibn ʿAsakir listed him among the companions of Abu al-Hasan al-Ashʿari.

He died in Safar, 430 AH, at 94 years of age. His relationship with Ibn Mandah was strained over creed-related matters.

142 - MA'MAR BIN ZIYAD (D. 418AH)

NARRATION 317

Imam Al-'Arif Shaykh al-Sufiyyah Abu Mansur, Ma'mar ibn Ahmad ibn Ziyad al-Asbahani said:

"أحببت أن أوصي أصحابي بوصية من السنة، وأجمع ما كان عليه أهل الحديث، وأهل التصوف والمعرفة"

"I wished to advise my companions with a will based on the Sunnah (i.e. creed) and compile what the Ahl al-hadith and the Ahl at-Tasawwuf wal-ma'rifah were upon." He then mentioned several matters until he said:

"وأن الله استوى على عرشه بلا كيف، ولا تشبيه ولا تأويل، والاستواء معقول، والكيف مجهول،

وأنه بائن من خلقه، والخلق بائنون منه، فلا حلول، ولا ممازجة، ولا ملاصقة، وأنه سميع بصير، عليم خبير، يتكلم ويرضى، ويسخط، ويعجب، ويضحك، ويتجلى لعباده يوم القيامة ضاحكاً، فمن أنكر النزول أو تأول فهو مبتدع ضال" .

"That Allah rose over His Throne without [asking] how, nor resemblance, nor ta'wil. The istiwa' is known, but the how is unknown. He is distinct from His creation, and the creation is distinct from Him, there is no indwelling, no mixture. He is All-Hearing, All-Seeing, All-Knowing, All-Aware. He speaks, becomes pleased, becomes angry, is amazed, and laughs. He will manifest Himself to His servants on the Day of Judgment laughing. Whoever denies the [divine] descent or interprets it away is an innovator and misguided."

Ma'mar narrated from Abu al-Qasim al-Tabarani and others. He died in Ramadan, year 418 AH.

143 - ABU AL-QASIM AL-LALAKA'I (D. 418 AH)

NARRATION 318

The hafiz Imam Abu al-Qasim Hibatullah ibn al-Hasan al-Tabari al-Shafi'i, author of the massive book Sharh I'tiqad Ahl al-Sunnah, said:

"سياق ما روي في قوله: {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} وأن الله على عرشه، قال الله عز وجل: {إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّب} وقال: {أَأَمِنْتُمْ مَنْ فِي السَّمَاء} وقال: {وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِه} فدلت هذه الآيات أنه في السماء، وعلمه بكل مكان، روي ذلك عن عمر وابن مسعود وابن عباس وأم مسلمة، ومن التابعين، ربيعة وسليمان التيمي ومقاتل بن حيان. وبه قال مالك والثوري وأحمد" .

"Here is a presentation of what has been narrated regarding the Ayah: {The Most Merciful rose over the Throne} (20:5), and that Allah is upon His Throne. Allah says: {To Him ascends good words} (35:10), and: {Do you feel secure from the One who is in the Heaven?} (67:16),

and: {He is the Dominant above His servants} (6:18) These Ayaat indicate He is in the Heaven, and His knowledge is everywhere. This has been narrated from ʿUmar, Ibn Masʿud, Ibn ʿAbbas, Umm Salamah, and from the tabiʿin such as Rabiʿah, Sulayman al-Taymi, and Muqatil ibn Hayyan. Malik, al-Thawri, and Ahmad also held this view."[299]

Al-Lalakaʾi was one of the knowledgeable scholars and a prominent Shafiʿi. He died in 418 AH.

144 - YAHYA IBN 'AMMAR (332–422 AH)

NARRATION 319

Imam Abu Zakariyya Yahya ibn 'Ammar al-Sijistani, the preacher, said in his treatise:

لا نقول كما قالت الجهمية: إنه تعالى مداخل للأمكنة وممازج بكل شيء، ولا نعلم أين هو؟ بل نقول: هو بذاته على العرش، وعلمه محيط بكل شيء، وعلمه وسمعه، وبصره وقدرته مدركة لكل شيء، وذلك معنى قوله: {وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ} فهذا الذي قلناه هو كما قال الله وقاله رسوله .

"We do not say as the Jahmiyyah say: that Allah is inside places and mingled with everything, and we don't know where He is. Rather, we say: He is by His Essence above the Throne, and His knowledge encompasses everything. His knowledge, hearing, sight, and power grasp all things. That is the meaning of the Ayah: {And He is with you wherever you are} (57:4). What we said is as Allah said and as His Messenger said."

I say: You said "by His Essence" this is an addition of yours. It may have a good meaning, but it's not necessary. Those who interpret istiwa say

[299] Sharh I'tiqad Ahl al-Sunnah 1/90/1. Some errors were corrected from the manuscript.

it means He conquered by His Essence, without need for any supporter or helper.

Ibn 'Ammar held a remarkable status in his region. He was knowledgeable in hadith. Shaykh al-Islam al-Ansari learned from him. He narrated from 'Abd Allah ibn 'Adi al-Sabuni, not al-Jurjani. He died in Dhul-Qa'dah 422 AH at around 80 years of age[300], may Allah pardon him.

145 - AL-QADIR BI'LLAH, COMMANDER OF THE BELIEVERS (335–422 AH)

NARRATION 320

He has a famous [treatise on] creed that was recited in Baghdad in the presence of its scholars and Imams, affirming the doctrine of Ahl al-Sunnah wa'l-Jamaʿah. It contained many sound principles, including:

"وأنه خلق العرش لا لحاجة، واستوى عليه كيف شاء، لا استواء راحة، وكل صفة وصف بها نفسه، أو وصفه بها رسوله فهي صفة حقيقة لا صفة مجاز، وكلام الله غير مخلوق أنزله على رسوله"

"He created the Throne not out of need, and He rose above it as He willed, not as a state of resting. Every attribute He ascribed to Himself or His Messenger ascribed to Him is a real attribute, not metaphorical. The speech of Allah is uncreated, and He revealed it to His Messenger."

He passed away in the year 422 AH at the age of 87, having ruled for 41 years and three months.

[300] This contradicts Ibn al-'Imad in al-Shadharat 3/226 who said he died at 90.

146 - ABUʿUMAR AL-TALAMANKI (339–429 AH)

NARRATION 321

The Hafiz and Imam Abu ʿUmar Ahmad ibn Muhammad ibn ʿAbd Allah al-Andalusi al-Talamanki al-Maliki said in his book "Al-Wusul ila Maʿrifat al-Usul" (a two-volume work):

"أجمع المسلمون من أهل السنة على أن معنى قوله: {وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ} ونحو ذلك من القرآن أنه علمه، وأن الله تعالى فوق السموات بذاته، مستو على عرشه كيف شاء."

"The Muslims of Ahl al-Sunnah are unanimously agreed that the meaning of His saying: {And He is with you wherever you are} (57:4) and similar Ayaat is His knowledge, and that Allah (exalted is He) is above the heavens by His essence, established upon His Throne as He wills."

وقال أهل السنة في قَوْلِهِ: {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} : أن الاستواء من الله على عرشه على الحقيقة لا على المجاز، فقد قال قوم من المعتزلة والجهمية: لا يجوز أن يسمى الله عز وجل بهذه الأسماء على الحقيقة، ويسمى بها المخلوق. فنفوا عن الله الحقائق من أسمائه وأثبتوها لخلقه.

"The people of Sunnah affirm that Allah's statement {The Most Merciful rose over the Throne} (20:5) refers to a real rising [over throne], not metaphorical. Some Muʿtazilites and Jahmis claimed that Allah cannot be described with these names in reality, as they are also used for creation. Thus, they denied the true realities of Allah's names while affirming them for His creation."

فإذا سئلوا: ما حملهم على هذا الزيغ؟ قالوا: الاجتماع في التسمية يوجب التشبيه.

When asked what led them to this deviation, they replied: "Sharing names necessitates resemblance."

قلنا: هذا خروج عن اللغة التي خوطبنا بها، لأن المعقول في اللغة أن الاشتباه في اللغة لا يحصل بالتسمية،

وإنما تشبيه الأشياء بأنفسها أو بهيئات فيها، كالبياض بالبياض، والسواد بالسواد، والطويل بالطويل، والقصير بالقصير، ولو كانت الأسماء توجب اشتباهاً لاشتبهت الأشياء كلها لشمول اسم الشيء لها وعموم تسمية الأشياء به، فنسألهم: أتقولون إن الله موجود؟ فإن قالوا: نعم، قيل لهم: يلزمكم على دعواكم أن يكون مشبهاً للموجودين. وإن قالوا: موجود ولا يوجب وجود الاشتباه بينه وبين الموجودات. قلنا: فكذلك هو حي، عالم، قادر، مريد، سميع، بصير، متكلم، يعني ولا يلزم "من ذلك" اشتباهه بمن اتصف بهذه الصفات.

"We respond: This contradicts the language we were addressed in, for resemblance in language does not arise from shared names but from shared realities or characteristics, like whiteness compared to whiteness, blackness to blackness, tallness to tallness, and shortness to shortness. If names alone caused resemblance, all things would resemble one another due to the universality of naming. So we ask them: Do you say Allah exists? If they say yes, we reply: Then by your logic, He must resemble all existing things. If they say He exists but without resembling creation, we reply: Likewise, He is Living, Knowing, Powerful, Willing, Hearing, Seeing, and Speaking without resembling those described with these attributes."

Al-Talamanki was among the great huffaaz and leading Quran reciters of al-Andalus. He lived over 80 years and died in 429 AH.

147 – ABU ʿUTHMAN AL-SABUNI (372–449 AH)

NARRATION 322

Sheikh al-Islam Abu ʿUthman Ismaʿil ibn ʿAbd al-Rahman al-Naysaburi al-Sabuni said in his treatise on the Sunnah:

"ويعتقد أصحاب الحديث ويشهدون أن الله فوق سبع سمواته على عرشه كما نطق به كتابه, وعلماء الأمة وأعيان الأئمة من السلف لم يختلفوا أن الله على عرشه، وعرشه فوق سمواته، وإمامنا الشافعي احتج في

المبسوط في مسألة إعتاق الرقبة المؤمنة في الكفارة بخبر معاوية بن الحكم، فسأل رسول الله صلى الله عليه وسلم عن إعتاق السوداء الأعجمية فامتحنها ليعرف أهي مؤمنة أم لا، فقال لها:" أين ربك؟ فأشارت إلى السماء إذ كانت أعجمية فقال: أعتقها فإنها مؤمنة "، حكم بإيمانها لما أقرت بأن ربها في السماء، وعرفت ربها بصفة العلو والفوقية" .

"The people of hadith believe and testify that Allah is above His seven heavens upon His Throne, as stated in His Book. The scholars of the Ummah and its leading Imams from the Salaf never differed that Allah is upon His Throne, and His Throne is above the heavens. Our Imam al-Shafiʿi argued in Al-Mabsut regarding freeing a believing slave as expiation, citing the hadith of Muʿawiyah ibn al-Hakam. When the Prophet (ﷺ) tested the black non-Arab slave girl to confirm her faith, he asked her: 'Where is your Rabb?' She pointed to the sky[301], so he said: 'Free her, for she is a believer.' He judged her faith based on her acknowledgment that her Rabb is in the sky, recognizing him by his attribute of being high and above".[302]

Al-Sabuni was a jurist, hadith scholar, and Sufi preacher, the leading scholar of Naysabur in his time. He authored excellent works and heard from the students of Ibn Khuzaymah and al-Sarraaj. He died in 449 AH. Ismaʿil ibn ʿAbd al-Ghafir reported that Imam al-Haramayn said: "While in Mecca, I was uncertain about creedal schools until I

[301] I say: The origin of the hadith is authentic without the phrase "non-Arab", and with the wording: "She said, 'In the sky'" instead of "She pointed to the sky." This is the preserved version from the chains in Sahih Muslim and others. The wording "a black non-Arab" in its chain is weak and inconsistent, as previously explained in footnote number "2."

[302] I say, Imam as-Sabuni has a beneficial treatise printed in Majmu'at ar-Rasa'il al-Muniriyah (1/105-135) titled 'Aqidah as-Salaf wa Ashab al-Hadith. At first glance, I thought this was the one the author meant by his statement "his treatise on the Sunnah." However, when I referred to it, I did not find in it the exact text quoted by the author from "the treatise," except for his statement (p. 109-110): "The people of hadith believe and testify that Allah is above His seven heavens upon His Throne, as expressed in His Book." ...without the subsequent statement: "And the scholars of the Ummah..." etc. I say: Since I found only this, I thought that the printed 'Aqidah might be different from the Treatise. And Allah knows best.

saw the Prophet (ﷺ) in a dream saying: 'Adopt the creed of Ibn al-Sabuni.'"

148 – SULAYM, THE JURIST (D. 447 AH)

NARRATION 323

The Imam and Mufassir Abu al-Fath Sulaym ibn Ayyub al-Razi said in his commentary on the Ayah: "The Most Merciful rose over the Throne" (20:5):

"قال أبو عبيدة: علا. وقال غيره: استقر" وذكر قوله تعالى: "ثُمَّ اسْتَوَى عَلَى العرش" قال: "استوى في اليوم السابع"

"Abu ʿUbaydah said: 'He rose.' Others said: 'He settled.'" He then mentioned Allah's saying "Then He rose over the Throne" (7:54, 10:3, etc.) and said: "He rose on the seventh day."

His entire Tafsir affirms [Allah's attributes] without negation. He was an Imam and eminent scholar who studied jurisprudence under Shaykh Abu Hamid al-Isfarayini and heard hadith from the students of Ibrahim ibn ʿAbd al-Samad al-Hashimi and Ibn Abi Hatim. He authored several works, and the jurist Nasr al-Maqdisi and others narrated from him. He died in 447 AH.

149 - ABU NASR AL-SIJZI (D. 444 AH)

NARRATION 234

The Hafiz and authority Abu Nasr ʿUbayd Allah ibn Saʿid al-Wa'ili al-Sijzi said in his book "Al-Ibanah" on the Sunnah:

"أئمتنا كسفيان الثوري، ومالك، وحماد بن سلمة، وحماد بن زيد، وسفيان بن عيينة، والفضيل، وابن المبارك، وأحمد، وإسحاق متفقون على أن الله سبحانه بذاته فوق العرش، وعلمه بكل مكان، وأنه ينزل إلى السماء الدنيا، وأنه يغضب، ويرضى، ويتكلم بما شاء ".

"Our Imams (like Sufyan al-Thawri, Malik, Hammad ibn Salamah, Hammad ibn Zayd, Sufyan ibn ʿUyaynah, al-Fudayl, Ibn al-Mubarak, Ahmad, and Ishaq) are unanimously agreed that Allah (Exalted is He) is above the Throne by His essence, His knowledge encompasses all places, and He descends to the lowest heaven. He becomes angry, pleased, and speaks as He wills."

I say: What he attributed to them is well-documented except the phrase "by His essence" (bi-dhatihi), which he inferred to distinguish the Throne from other locations.

Abu Nasr was a proficient hafiz, who narrated from the students of al-Humaydi and his contemporaries. He transmitted the hadith having a unique chain of First-Hearings (musalsal bil-awwaliyyah)[303]. He died in 444 AH.

(**Translator's note:** This is one of the most interesting chains in science of hadith, in it each narrator says that this was the first hadith he heard from his teacher, creating a unique chain of transmission and it's the hadith, "The merciful are shown mercy by the Most Merciful…")

150 – ABU ʿAMR AL-DANI (371–444 AH)

[303] I say, this is previously mentioned in narration 4: "The merciful will be shown mercy by the Most Merciful…" I cited it there without the unique chain of First-hearings (ghayr musalsal bil-awwaliyyah), as it is only narrated this way in some hadith collections through chains from Abu Nasr and others. If you wish, refer to: "Al-Majmu'" (25), Q 23/2 – 24/1, "Al-Majmu'" (51), Q 105/1 – 9/2, "Al-Majmu'" (52), Q 131/1 – 132/2".

NARRATION 325

The Hafiz and master of Quran reciters Abu ʿAmr ʿUthman ibn Saʿid al-Dani, author of "Al-Taysir", said in his didactic poem on creed:

كلم موسى عبده تكليماً ... ولم يزل مدبراً حكيماً

كلامه وقوله قديم ... وهو فوق عرشه العظيم

والقول في كتابه المفضل ... بأنه كلامه المنزل

على رسوله النبي الصادق ... ليس بمخلوق ولا بخالق

"He spoke to Musa with direct speech, ever governing with wisdom.

His speech and words are everlasting, And He is above His mighty Throne.

Regarding His exalted Book, it is His revealed speech,

To His truthful Prophet, [It is] not created nor a creator."

Al-Dani died in Shawwal 444 AH in Denia (al-Andalus). The Sultan walked before his funeral procession. His last surviving teacher was Abu Muslim al-Katib, the final student of al-Baghawi.

151 - IBN ʿABD AL-BARR (368–463 AH)

NARRATION 326

The Imam and Hafiz of Maghrib, Abu ʿUmar Yusuf ibn ʿAbd Allah ibn ʿAbd al-Barr al-Namari al-Andalusi (author of Al-Tamhid, Al-Istidhkar, al-Isti'ab, al-'Ilm, and other invaluable works) said when explaining the hadith of Allah's descent in "Al-Muwatta'":

"هذا حديث صحيح لم يختلف أهل الحديث في صحته، وفيه دليل على أن الله تعالى في السماء على العرش فوق سبع سموات، كما قال الجماعة، وهو من حجتهم على المعتزلة، وهذا أشهر عند العامة والخاصة، وأعرف من أن يحتاج إلى أكثر من حكايته، لأنه اضطرار لم يوقفهم عليه أحد، ولا أنكره عليهم مسلم" .

"This is an authentic hadith whose authenticity is undisputed among hadith scholars. It proves Allah is above the seven heavens on His Throne, as the Jamaʿah believes. And it's from their argument against the mu'tazilah. This is so well-known among scholars and laypeople that it needs no further elaboration, for it is an innate belief no Muslim has ever opposed."

NARRATION 327

He also said:

"أجمع علماء الصحابة والتابعين الذي حمل عنهم التأويل، قالوا في تأويل قوله تعالى: {مَا يَكُونُ مِنْ نَجْوَى ثَلاثَةٍ إِلَّا هُوَ رَابِعُهُمْ} : هو على العرش، وعلمه في كل مكان، وما خالفهم في ذلك أحد يحتج بقوله" .

"The scholars of the Sahabah and Tabiʿin unanimously interpreted 'No secret counsel of three takes place but He is their fourth' (58:7) to mean: 'He is on the Throne, and His knowledge is everywhere.' No reputable scholar opposed this." [304]

[304] I say, this text contains a clear refutation of what Imam al-Shawkani asserted at the end of his Tuhfah (p. 95-96, al-Majmu'ah al-Muniriyyah, Vol. 2): "Interpreting this Ayah and the Ayah: {And He is with you wherever you are} (58:7) as 'knowledge-based omnipresence' (al-ma'iyyah al-'ilmiyyah) is but a branch of ta'wil that contradicts the methodology of the Salaf and what the Companions, Tabi'un, and their successors upheld." Thus he (al-Shawkani) claimed, as if he never encountered this explicit text from Hafiz Ibn 'Abd al-Barr, nor the preceding statements from great Imams like Sufyan al-Thawri, Malik, and Muqatil ibn Hayyan, who interpreted both Ayaat exactly as Ibn 'Abd al-Barr unanimously ascribed to the Companions and their successors! So do not be deceived by al-Shawkani's contradictory claim, for every scholar has a slip, and even the finest steed stumbles.

NARRATION 328

He added:

"أهل السنة مجمعون على الإقرار بالصفات الواردة في الكتاب والسنة، وحملها على الحقيقة لا على المجاز، إلا أنهم لم يكيفوا شيئاً من ذلك، وأما الجهمية والمعتزلة والخوارج فكلهم ينكرها، ولا يحمل منها شيئاً على الحقيقة، ويزعمون أن من أقر بها مشبه، وهم عند من أقر بها نافون للمعبود ".

"Ahl al-Sunnah agree on affirming Allah's attributes as stated in the Qur'an and Sunnah, accepting them as real realities not as mere metaphors. However, they do not delve into how any of them are. As for the Jahmiyyah, the Muʿtazilah, and the Khawarij, all of them deny these attributes, do not understand any of them as real, and claim that whoever affirms them is a mushabbih. But in the eyes of those who affirm them, they (i.e., the deniers) are in fact negating the worshipped deity altogether."

By Allah, he spoke the truth, those who interpret all the divine attributes and explain what has been narrated about them through metaphorical language are led by that negation to nullify the Rabb, making Him resemble non-existence. As narrated from Hammad ibn Ziyad, who said:

"مثل الجهمية كقوم قالوا: في دارنا نخلة، قيل: لها سعف؟ قالوا: لا، قيل: فلها كرب؟ قالوا: لا، قيل: لها رطب وقنو قالوا: لا. قيل: فلها ساق؟ قالوا: لا، قيل: فما في داركم نخلة" .

"The example of the Jahmiyyah is like a people who said, 'In our house, there is a palm tree.' It was asked, 'Does it have leaves?' They said, 'No.' It was asked, 'Does it have a trunk?' They said, 'No.' It was asked, 'Does it have dates or clusters?' They said, 'No.' It was asked, 'Then is there really a palm tree in your house?'"

I say: Likewise, these deniers [of divine attributes] say, "Our Rabb is Allah, the Exalted, yet He is not in time nor in space, He is not seen, He does not hear, He does not see, He does not speak, He is not pleased, He does not get angry, He does not will, and so on…" And they say,

"Glory be to the One stripped of attributes!" Rather, we say: "Glory be to Allah, the Most High, the All-Hearing, the All-Seeing, the Willing, the One who spoke to Musa directly, took Ibrahim as a close friend, and will be seen in the Hereafter, the One described by what He has ascribed to Himself and what His messengers have ascribed to Him, far free from the characteristics of creation and the denial of the deniers. There is nothing like Him, and He is the All-Hearing, the All-Seeing."

Indeed, Abu 'Umar Ibn 'Abd al-Barr was an ocean of knowledge and one of the imams of narrations, rarely do the eyes see one like him. He had high chains of transmission, having met the companions of Ibn al-A'rabi and Isma'il as-Saffar, and he transmitted major compiled works. His excellence became renowned across the lands. He passed away in the year 463 AH at the age of 96.

152 - QADI ABU YA'LA (380–458 AH)

NARRATION 329

The scholar of Iraq, Abu Ya'la Muhammad ibn al-Husayn ibn al-Farra' al-Baghdadi al-Hanbali, said In his book Ibtal al-Ta'wil, he states:

"لا يجوز رد هذه الأخبار، ولا التشاغل بتأويلها، والواجب حملها على ظاهرها، وأنها صفات لله عز وجل، لا تشبه بسائر صفات الموصوفين بها من الخلق" .

"It is impermissible to reject these narrations or engage in interpreting them outside the apparent meaning. Rather, they must be understood according to their apparent meanings, as they are attributes of Allah (glorified and exalted) without resembling the attributes of created beings." He then said:

"ويدل على إبطال التأويل أن الصحابة ومن بعدهم حملوها على ظاهرها، ولم يتعرضوا لتأويلها، ولا صرفها عن ظاهرها، فلو كان التأويل سائغاً لكانوا إليه أسبق، لما فيه من إزالة التشبيه" . يعني على زعم من قال: إن ظاهرها تشبيه.

"The invalidity of metaphorical interpretation is proven by the fact that the Companions and those who followed them accepted these texts according to their apparent meanings without resorting to reinterpretation. Had reinterpretation been valid, they would have been the first to adopt it to avoid any resemblance, as claimed by those who allege that the apparent meaning implies likening to the creation."

I say: Later Ahl al-nazar introduced an unprecedented view, claiming: "These attributes should be affirmed as they are, without interpretation, while believing their apparent meaning is not intended." This led to two understandings of "apparent meaning":

One of the two meanings is that these texts require no interpretation beyond the apparent meaning of the wording, as the Salaf said: 'Istiwa (rising over) is known.' And as Sufyan and others said: 'Its recitation is its explanation', meaning that it is clear and evident in the Arabic language and does not require forced interpretations or distortions. This is the position of the Salaf, while also agreeing unanimously that these attributes do not resemble human attributes in any way, for the Creator has no equal, not in His essence, nor in His attributes.

The second [meaning] is that the apparent meaning (i.e. meaning what is formed in the imagination of an attribute as it appears in the mind from descriptions of created beings) this is not what is intended. For Allah, the Exalted, is Unique, Self-Sufficient, and has no equal. Even though His attributes are many, they are all true, yet they have no likeness or equivalent.

Who is it that has seen Him and described Him to us? And who can describe to us how He hears or how He spoke His words? By Allah,

we are utterly incapable, fatigued, bewildered, and in awe regarding the soul within us, how it ascends every night when its Creator takes it, how He sends it back, and how it departs after death?

How is the martyr granted provision from his Rabb after being killed? How is the life of the prophets now? How did the Prophet ﷺ see his brother Musa praying in his grave and then see him again in the sixth heaven, converse with him, and hear his advice to return to the Rabb of the worlds to request a reduction for his nation?

How did Musa debate with his father Adam, and how did Adam overcome him by referring to the divine preordainment and that blaming after repentance and its acceptance has no benefit?

Similarly, we are incapable of describing our own forms in Paradise, or the description of the hur al-ʿin (heavenly maidens). Then how much more incapable are we when it comes to the angels (their essence and nature) when some of them can swallow the world in a single bite, despite their radiance, beauty, and the purity of their luminous essence?

So Allah is higher and greater. To Him belongs the highest example and absolute perfection. There is nothing like unto Him at all.

(ءَامَنَّا بِٱللَّهِ وَٱشْهَدْ بِأَنَّا مُسْلِمُونَ)

{We believe in Allah, and bear witness that we are Muslims.} (3:52)

NARRATION 330

Qadi Abu Ya'la also said after mentioning the hadith of the slave girl:

الكلام في هذه الخبر في فصلين: أحدهما: جواز السؤال عن الله تعالى سبحانه بـ "أين هو؟

"The discussion of this narration has two aspects:" The first: The

permissibility of asking about Allah, the Exalted and Glorified, by saying: "Where is He?"

والثاني: جواز الإخبار عنه بأنه في السماء، وقد أخبرنا تعالى أنه في السماء فقال: {أَأَمِنتُم مَّن فِي السَّمَاءِ} وهو على العرش

The second: The permissibility of reporting about Him that He is in the heavens. And our Rabb (Exalted is He) has told us that He is in the heavens when He said: {Do you feel secure from Him who is above the heaven}(67:16) and He is above the Throne."

He mentioned a long discussion, but he included weak hadiths which are not suitable to affirm an attribute for Allah based on them.

He was a remarkable figure in knowing the madhhab of Imam Ahmad. He authored excellent works and passed away in the year 458 AH. He had a high isnad, and he heard from 'Ali ibn 'Umar al-Harbi and others. He lived for more than eighty years.

153 - AL-BAYHAQI (384–458 AH)

NARRATION 331

The Imam, Shaykh al-Islam Abu Bakr Ahmad ibn al-Husayn ibn 'Ali al-Bayhaqi, author of many works, said in his book Al-Mu'taqad:

"باب القول في الاستواء" قال الله تعالى: {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} وقال: "ثُمَّ اسْتَوَى عَلَى الْعَرْشِ" ، و {وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِه} ، يَخَافُونَ رَبَّهُم مِنْ فَوْقِهِمْ ، {إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ} ، {أَأَمِنتُم مَّن فِي السَّمَاءِ}

"Chapter on the position regarding Istiwa: Allah the Most High said: {The Most Merciful rose over the Throne} (20:5), and He said: {Then He rose over the Throne} (7:54), and {He is the Subjugator, above His

slaves} (6:61), {They fear their Rabb from above them} (16:50), {To Him ascend the good words} (35:10), {Do you feel secure from Him who is in the heaven?} (67:16)

وأراد من فوق السماء كما قال تعالى: {فِي جُذُوعِ النَّخْلِ} "بمعنى على جذوع النخل" 1 وقال: {فَسِيحُوا فِي الْأَرْضِ} أي: على الأرض، وكل ما علا فهو سماء، والعرش أعلى السماوات، فمعنى الآية: آأمنتم من على العرش، كما صرح به في سائر الآيات. وفيما كتبناه من الآيات دلالة على إبطال قول من زعم من الجهمية بأن الله بذاته في كل مكان. وقوله: {وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ} إنما أراد بعلمه لا بذاته

He meant by 'above the heaven', as Allah said: {In the trunks of palm trees} (20:71) meaning on the trunks. And He said: {So travel in the land} (9:2) meaning: upon the land. Everything above is called "heaven," and the Throne is the highest of the heavens. So the meaning of the Ayah is: {Do you feel secure from Him who is above the Throne} (67:16) as clearly mentioned in other Ayaat. In what we have written of the Ayaat, there is evidence to refute the claim of the Jahmiyyah that Allah is in every place with his essence. And His saying: {He is with you wherever you are} (57:4) means by His knowledge, not His essence."

Al-Bayhaqi's fame and status in Islam are well-known and need no introduction. He lived for 74 years and met the companions of the hafiz Abu Hamid ibn al-Sharqi. He passed away in 458 AH.

154 - AL-KHATEEB [AL-BAGHDADI] (392–463 AH)

NARRATION 332

Al-Mubarak ibn 'Ali al-Sayrafi said in his book: "Muhammad ibn Marzuq al-Za'farani narrated to us, that the Hafiz Abu Bakr al-Khateeb (may Allah have mercy on him) said:

أما الكلام في الصفات، فأما ما روي منه في السنن الصحاح فمذهب السلف إثباتها وإجراؤها على ظواهرها، ونفي الكيفية والتشبيه عنها. والأصل في" هذا "أن الكلام في الصفات فرع على الكلام في الذات، ونحتذي في ذلك حذوه ومثاله، وإذا كان معلوما" أن "إثبات رب العالمين، إنما هو إثبات وجود، لا إثبات تحديد وتكييف، فكذلك إثبات صفاته، إنما هو إثبات وجود لا إثبات تحديد وتكييف. فإذا قلنا: يد، وسمع، وبصر، فإنما هو إثبات صفات أثبتها الله لنفسه، ولا نقول: أن معنى اليد القدرة، ولا إن معنى السمع والبصر، العلم. ولا نقول: إنها جوارح وأدوات للفعل، ولا نشبهها بالأيدي والأسماع والأبصار، التي هي جوارح وأدوات للفعل، ونقول: إنما وجب إثباتها لأن التوقيف ورد بها، ووجب نفي التشبيه عنها لقوله تعالى: {لَيْسَ كَمِثْلِهِ شَيْءٌ} وقوله: {وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ} .

"Regarding the discussion of the divine attributes, as for what has been reported in the authentic Sunnah, the stance of the Salaf is to affirm them, apply them according to their apparent meanings, and negate any drawing similarities or resemblance to creation.

The foundation of this principle is that the discussion of the attributes is a branch of the discussion of the divine essence, and we follow the same approach in both. Just as affirming the existence of the Rabb of the worlds is an affirmation of His being (not an affirmation of limitation or modality) so too is the affirmation of His attributes: it is an affirmation of their existence, not an affirmation of limitation or modality

Thus, when we say: "Hand," "Hearing," or "Sight," we are affirming the attributes that Allah has affirmed for Himself. However, we do not say that "Hand" means power, nor that "Hearing" and "Sight" mean knowledge. Nor do we use the term "limbs" or "tools of action", nor do we liken them to human hands, hearing, or sight, eyes. We say: affirming them is obligatory because of the textual evidence, and negating resemblance is obligatory because of His saying: {There is nothing like unto Him} (42:11), and His saying: {And there is

none equal or comparable unto Him} (112:4)"[305]

A similar statement was made before Al-Khateeb by one of the eminent scholars, and this is what I have learned to be the creed of the Salaf. By "their apparent meanings," it is meant that the words of the Qur'an and Sunnah have no hidden interpretation beyond their intended linguistic meaning, just as Imam Malik and others said regarding the attribute of Istiwa: "The Istiwa is known [in meaning], but its nature is unknown." The same applies to Hearing, Sight , Knowledge, Speech, Will, the Face, and other such attributes. These are all known in their linguistic sense and do not require further explanation or reinterpretation. However, their true nature is unknown to us, and Allah knows best.

Al-Khateeb, may Allah have mercy on him, was the second al-Daraqutni. No one like him came to Baghdad in that field after him. He died in 463 AH, and his first hearing of hadiths was after 400 AH.

[305] The author mentioned it briefly, while the full version is found in al-Khateeb al-Baghdadi's treatise "al-Sifat" (may Allah have mercy on him) preserved in Dar al-Kutub al-Zahiriyyah, in Majmuʿ 16, pages 43 - 44.

ANOTHER CATEGORY

155 - NASR AL-MAQDISI, THE JURIST (APPROX. 410–490 AH)

NARRATION 333

Imam, ascetic, Shaykh al-Islam Abu al-Fath Nasr ibn Ibrahim al-Maqdisi al-Shafi'i said in his book Al-Hujjah, a volume dedicated to the Sunnah:

"وأن الله تعالى مستو على عرشه، بائن من خلقه، كما قال في كتابه"

"And that Allah (Exalted is He) is established upon His Throne, separate from His creation, just as He said in His Book."

Al-Faqih Nasr was the leading figure of the people of Sham in his time in knowledge and practice. He would sustain himself with very little, baking a round loaf by the side of the oven and breaking his fast with it. He said: "I studied fiqh with al-Faqih Salim from the year 437 to 440. I copied his commentary in 300 volumes, and I never wrote a single letter except while in a state of wudhu." The ruler Tutush visited him in Damascus, but he did not stand for him. The ruler sent him money from the jizyah, but he returned it. Al-Ghazali and other senior scholars took [knowledge] from him. He died in 490 AH.

156 - IMAM AL-HARAMAYN (418–478 AH)

NARRATION 334

The Imam and scholar of the East, Abu al-Ma'ali 'Abd al-Malik ibn 'Abd Allah al-Juwayni al-Shafi'i, said in Al-Risalah al-Nizamiyyah:

"اختلف مسالك العلماء في هذه الظواهر، فرأى بعضهم تأويلها والتزم ذلك في آي الكتاب وما يصح من السنن، وذهب أئمة السلف إلى الانكفاف عن التأويل وإجراء الظواهر على مواردها، وتفويض معانيها إلى الرب عز وجل. والذي نرتضيه رأيا وندين الله به عقيدة، اتباع سلف الأمة، والدليل القاطع السمعي في ذلك، وأن إجماع الأمة حجة متبعة، فلو كان تأويل هذه الظواهر مسوغاً أو محتوماً، لأوشك أن يكون اهتمامهم بها فوق اهتمامهم بفروع الشريعة،

"Scholars have taken different paths regarding these apparent [texts]. Some have chosen to interpret them and adhered to this regarding the Ayaat of the Qur'an and sound reports from the Sunnah. The Imams of the Salaf refrained from metaphorical interpretation, affirming the texts apparently and entrusting their meanings to the Rabb, Glorified is He.

As for us, the opinion we uphold and the creed we profess before Allah is to follow the path of the Salaf of the Ummah. The decisive proof from revelation supports this. And the consensus of the Ummah is a binding proof. Had metaphorical interpretation of these apparent texts been permissible or obligatory, they would have surely prioritized it over the subsidiary rulings of Shari'ah.

وإذا انصرم عصر الصحابة والتابعين على الإضراب عن التأويل، كان ذلك هو الوجه المتبع، فلتجر آية الاستواء وآية المجيء وقوله: {لِمَا خَلَقْتُ بِيَدَيَّ} على ذلك ".

So if the era of the Companions and their successors passed without metaphorical interpretation, then that is the path to be followed. Thus, the Ayah of istiwa', the Ayah of coming, and His saying: {That which I created with My hands} should be understood in this manner."

NARRATION 335

Al-Hafidh al-Hujjah 'Abd al-Qadir al-Rahawi said: I heard 'Abd al-Rahim ibn Abi al-Wafa al-Haji say: I heard Muhammad ibn Tahir al-

Maqdisi say: I heard the author Abu al-Hasan al-Qayrawani in Nishapur (and he used to attend the lessons of Abu al-Ma'ali al-Juwayni and study Kalam with him) say:

سمعت الأستاذ أبا المعالي اليوم يقول: "يا أصحابنا لا تشتغلوا بالكلام، فلو عرفت أن الكلام يبلغ لي ما بلغ ما اشتغلت به" .

"I heard the teacher Abu al-Ma'ali today say: 'O our companions, do not occupy yourselves with ilm al kalam. Had I known that kalam would bring me to what it has, I would not have busied myself with it."[306]

NARRATION 336

And the jurist Abu 'Abd Allah al-Rustami, who granted authorization to Karima said: Imam Abu al-Fath Muhammad ibn 'Ali the jurist narrated to us:

دخلنا على الإمام أبي المعالي ابن الجويني نعوده في مرض موته فأقعده، فقال لنا: "اشهدوا علي أني قد رجعت عن كل ما مقالة قلتها أخالف فيها ما قال السلف الصالح، وإني أموت على ما تموت عليه عجائز نيسابور" .

"We entered upon Imam Abu al-Ma'ali ibn al-Juwayni to visit him in his final illness. He sat up and said to us: 'Bear witness over me that I retract from every statement I made in which I opposed the view of the righteous Salaf, and that I die upon what the old women of Nishapur die upon.'"[307]

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[306] I say, this chain is authentic, a continuous chain of reliable narrators up to Abu al-Hasan al-Qayrawani, though I do not know him at the moment.

[307] I say: Among the poetry of Abu al-Ma'ali may Allah have mercy on him is: The end result of the venturing of intellects is restriction, And the ultimate outcome of men's

I say: The meaning of the statement of some Imams: "Hold to the religion of the old women,"[308] is that they are believers in Allah upon the Fitrah of Islam, knowing nothing of ilm al Kalam..

Our Sheikh, the scholar Abu al-Fath al-Qushayri (may Allah have mercy on him) used to say:

"I soared beyond the limits of the many to sublime heights,

While they remained behind in the vast deserts as I journeyed forth.

I plunged into oceans whose depths none could fathom,

And drove my soul through the most perilous wilderness.

I ventured deep into realms of thought, then retreated,

Returning to admire the religion of the old women."

NARRATION 337

Abu Mansur ibn al-Walid the hafiz narrated in a letter to al-Zanjani:

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opinions is misguidance. Our souls are in estrangement, trapped in our flesh, And the sum of our worldly life is harm and woe. And from his words: "I read fifty thousand [pages or books], in fifty thousand [subjects], Then I extracted [knowledge] the people of Islam with their own Islam and their apparent knowledge, I sailed the vast ocean, and I plunged into what the people of Islam were forbidden from. (I say: He probably meant the 'ilm al-kalam.) All of this was in search of truth, thinking I was safe from blind following. (I say: So what about the one who is immersed in blind following and imposes it on others?) Now I return from all that to the word of truth: 'Hold to the religion of the old women.' If the truth does not reach me by Allah's grace, and I do not die upon the religion of the old women, If my end is not upon truth and the word of sincerity then woe to al-Juwayni." I took this from Shadharat al-Dhahab (3/361–362).

[308] I say: The author (may Allah have mercy on him) points out that this is not a hadith, even if it is commonly quoted among some jurists. In the very words of the biographer I quoted earlier from Shadharat, there is a hint of that. Take note, and see my book al-Ahadith al-Da'ifah wa al-Mawdu'ah (no. 53).

"ʿAbd al-Qadir the hafiz in Huran informed us, reporting from Hafiz Abu al-ʿAla', who reported from Abu Jaʿfar ibn Abi ʿAli the Hafiz who said:

سمعت أبا المعالي الجويني وقد سئل عن قوله {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} ؟ فقال: "كان الله ولا عرش -وجعل يتخبط في الكلام- فقلت: قد علمنا ما أشرت إليه، فهل عندك للضرورات من حيلة؟ فقال: ما نريد بهذا القول وما تعني بهذه الإشارة؟ فقلت: ما قال عارف قط يا رباه إلا قبل أن يتحرك لسانه، قام من باطنه قصد لا يلتفت يمنة ولا يسرة يقصد الفوق، فهل لهذا القصد الضروري عندك من حيلة؟ فنبئنا نتخلص من الفوق والتحت، وبكيت وبكى الخلق، فضرب الأستاذ بكمه على السرير وصاح: يا للحيرة، وخرق ما كان عليه وانخلع، وصارت قيامة في المسجد، ونزل، ولم يجبني إلا: يا حبيبي الحيرة الحيرة، والدهشة الدهشة ". فسمعت بعد ذلك أصحابه يقولون: سمعناه يقول: حيرني الهمداني."

"I heard Abu al-Maʿali al-Juwayni when he was asked about the Ayah, {The Most Merciful rose over the Throne} (20:5). He said: "Allah existed when there was no Throne..." (and he began to falter in his speech).

So I said: "We understand what you are alluding to, but do you have a way to reconcile the necessary implications [of this Ayah]?"

He replied: "What do we mean by this statement, and what do you mean by this implication?"

I responded: "Whenever a believer calls out, 'O my Rabb!', even before his tongue moves, his heart naturally turns upward without thinking left or right. So is there a way for you to explain these necessary implications (i.e. natural instinct / Fitrah)? Help us understand so we're not stuck on 'above' or 'below'!"

He replied: "What do we mean by this statement, and what do you mean by this implication?"

I responded: "Whenever a believer calls out, 'O my Rabb!', even before his tongue moves, his heart naturally turns upward without thinking left or right. So is there a way for you to explain this natural

instinct? Help us understand so we're not stuck on 'above' or 'below'!"

At this, I wept, and the people wept as well. Then the Imam [al-Juwayni] struck his fist against the chair and cried out: "Such confusion!" He tore his garment in distress, and the mosque was in an uproar. He descended [from his seat] and said nothing to me except: "O my dear one, Confusion! Confusion! Astonishment! Astonishment!"

Later, I heard his companions say: "We heard him say, 'The Hamadani has left me utter confusion!'"[309]

Imam al-Haramayn died in 478 AH at the age of sixty. He was one of the oceans of knowledge in both usul and furu' with a sharp intellect.

157 - SAʿD AL-ZANJANI (381–471 AH)

NARRATION 338

The Imam, Abu al-Qasim Saʿd ibn ʿAli al-Zanjani, the Hafiz who

[309] I say, the chain of narration of this incident is authentic and consistently transmitted through reliable memorizers. As for Abu Jaʿfar, his full name is Muhammad ibn AbiʿAli al-Hasan ibn Muhammad al-Hamadhani, who died in the year 531 AH. Ibn Taymiyyah described him in "Majmuʿ al-Fatawa" (4/44) as "al-shaykh al-ʿarif". It appears to me that this state of confusion occurred before Abu al-Ma'ali al-Juwayni settled on the Salafi creed. Perhaps it was the starting point that led to his later clarity, as evidenced in his words in {al-Risalah al-Nizamiyyah.} How similar his case was to his father, the scholar Abu Muhammad 'Abd Allah ibn Yusuf al-Juwayni! He too was confused for a time regarding the matter of istiwa' and other attributes due to his exposure to ilm al-kalam, which he learned from his teachers. Eventually and praise be to Allah he settled on the Salafi creed in these matters, as he himself explained excellently in his treatise on affirming istiwa' and fawqiyyah, which is printed in v.1 of Majmu' al-Rasa'il al-Muniriyyah (pp. 170–187) And I am indeed astonished that this great Imam was not mentioned by Hafiz al-Dhahabi among the group of those prominent scholars who adopted the view of the Salaf on this crucial issue. But perfection belongs to the One who never forgets.

resided in Makkah, had great reverence in the Haram. So much so that when he would leave his home, people would kiss his hand more than they would the Black Stone. He was the author of the Raʾiyyah poem on the Sunnah, which begins with:

تمسك بحبل الله واتبع الأثر ... ودع عنك رأيا لا يلائمه خبر

"Cling to the rope of Allah and follow the narrations... And leave opinion which conflicts with authentic narrations."

He was among the callers to the Sunnah and enemies of innovation. He died in the year 471 AH.

158 - SHEIKH AL-ISLAM AL-ANSARI (396–481 AH)

NARRATION 339

The great Imam, Abu Ismaʿil ʿAbd Allah ibn Muhammad ibn Mutiʿ al-Ansari al-Harawi, the author of Dhamm al-Kalam wa-Ahlih and Manazil al-Saʾirin in tasawuf, said in his book al-Sifat:[310]

"باب استواء الله على عرشه فوق السماء السابعة بائنا من خلقه من الكتاب والسنة"

"Chapter: Allah's rising over His Throne above the seventh heaven, distinct from His creation, proven from the Qur'an and the Sunnah."

Then he listed proofs from the Ayaat and hadiths until he said:

"وفي أخبار شتى أن الله في السماء السابعة على العرش بنفسه، وهو ينظر كيف تعملون، وعلمه وقدرته واستماعه ونظره ورحمته في كل مكان" .

"And in various reports: that Allah is in the seventh heaven above the Throne, by His essence. He watches how you do. His knowledge,

[310] I say: This refers to his well-known book al-Faruq.

power, hearing, seeing, and mercy are in every place."

Abu Ismaʿil was a phenomenon in tafsir, a leader in reminders, a scholar in hadith and its chains, an expert in the Arabic language, and a man of spiritual states and ranks. If only he had not authored Manazil al-Saʾireen, for it contains matters contrary to the Salaf and their traits[311].

It was said that he held 360 sessions in tafsir for the Ayah: {Indeed, those for whom the best [reward] has preceded from Us…}. He was threatened with death multiple times for his strong affirmation of Allah's attributes and his attack on the scholars of kalam, but he paid no heed to their threats, nor did he fear their warnings.

He died in the year 481 AH at the age of 85[312]. He had heard [hadith] from ʿAbd al-Jabbar al-Jarrah, Abu Saʿid al-Sayrafi, and

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[311] I say: You can find examples of this in the writings of Ibn Taymiyyah (may Allah have mercy on him) including his treatise on al-Qadaʾ wa al-Qadar. The author also mentioned it in al-Tadhkirah (3/355). "I have seen the pantheists (meaning those Sufis who claim wahdat al-wujud), honoring his speech in Manazil al-Saʾireen, and claim that he agrees with them, shares their spiritual experience, and alludes to their philosophical Sufism! How could that be, when he was among the advocates of the Sunnah, clinging to the traditions of the Salaf? There is no doubt that Manazil al-Saʾireen contains things of sheer annihilation and obliteration (fanaʾ). But his intent was the disappearance of awareness of all else, not the actual non-existence of creation. In short, this book is a different genre from what the Sufis among the Tabiʿin followed and what the hadith scholars among the ascetics upheld. And Allah guides whom He wills to the straight path.

[**Translator's note:** The book of Sheikh Abu Isma'il al-Harawi al-Ansari should be read alongside the explanation of Imam Ibn al-Qayyim, titled "Madarij al-Salikeen" who clarified the Sheikh's statements, explained his intended meanings, and pointed out the leniency in his wording, leaving no room for the Sufis to misuse or misinterpret his words]

[312] I say: This matches the date of birth I put beside the name of the one biographed, as stated in al-Tadhkirah of the author may Allah have mercy on him. It differs from what is in al-Shadharat (3/365), which says he died at the age of 80. And Allah knows best.

others of their rank.

159 - AL-QAYRAWANI

NARRATION 340

Imam Abu Bakr Muhammad ibn al-Hasan al-Hadrami al-Qayrawani, the Mutakallim, and author of the treatise al-Iymaʾ ila Masʾalat al-Istiwaʾ, mentioned in it the statements of Abu Jaʿfar Muhammad ibn Jarir, Abu Muhammad ibn Abi Zayd, Qadi ʿAbd al-Wahhab, and a group of scholars of fiqh and hadith that Allah is established above the Throne by His essence. He said:

وأطلقوا في بعض الأماكن أنه فوق عرشه. ثم قال: وهذا هو الصحيح الذي أقول به من غير تحديد، ولا تمكن في مكان، ولا كون فيه ولا مماسة

"In some places, they stated plainly that He is above His Throne. Then he said: 'And this is the correct position that I follow, without specifying how, nor confining to a place, nor dwelling, nor suggesting contact [with the creation]."

I say: The negation or affirmation of these expressions depends on transmitted evidence. If there is a text affirming or denying them, we speak accordingly. Otherwise, silence and refraining are closer to the ways of the Salaf, since delving into this is a kind of "how", which is unknown. And we seek refuge in Allah from affirming His rising with contact or dwelling without textual evidence or transmitted report. But we generally know that He is above His Throne as the text has stated.

160 - IBN ABI KUDAYYAH AL-TAYMI

NARRATION 341

Al-Silafi said in Muʿjam Baghdad: I asked Abu ʿAbd Allah Muhammad ibn Abi Bakr al-Taymi al-Qayrawani, known as Ibn Abi Kudayyah, the Ashʿari Mutakallim, about istiwaʾ. He said:

"من أصحابنا من قال: المراد به العلو، ومنهم من قال: القصد، ومنهم من قال: الاستيلاء، ومن أصحابنا المتقدمين من ذهب إلى أنه يحمل على ما ورد به ولا يفسر. وهو أحد الوجهين عن أبي الحسن" .

"Among our companions are those who said: the intended meaning is highness.' Some said: 'intention.' Some said: 'dominion.' And among our early companions were those who refrained from explaining and upheld it as transmitted. And that is one of the two views attributed to Abu al-Hasan [al-Ashʿari]."

161 - AL-BAGHAWI (APPROX. 436–516 AH)

NARRATION 342

The Imam, the Reviver of the Sunnah, Abu Muhammad al-Husayn ibn Masʿud al-Baghawi al-Shafiʿi, author of Maʿalim al-Tanzil, said about the Ayah {Then He rose over the Throne} (57:4):

"قال الكلبي ومقاتل: استقر وقال أبو عبيدة: صعد"

"Al-Kalbi and Muqatil said: He settled. Abu ʿUbaydah said: He ascended".

NARRATION 343

And regarding His saying {Then He rose to the heaven}, he said:

قال ابن عباس وأكثر مفسري السلف: ارتفع إلى السماء

"Ibn ʿAbbas and most of the mufassirun of the salaf said: He rose to the heaven."

And about His saying: {Are they waiting but that Allah should come to them} (2:210):

الأولى في هذه الآية وما شاكلها أن يؤمن الإنسان بظاهرها ويكل علمها إلى الله، ويعتقد أن الله منزه عن سمات الحدوث، على ذلك مضت أئمة السلف وعلماء السنة

"The best approach regarding this Ayah and similar ones is that a person believes in their apparent meanings and entrusts their knowledge to Allah, while believing that Allah is free from attributes of createdness. This was the path of the Imams of the Salaf and the scholars of Sunnah."

And about {There is no private conversation of three but that He is their fourth} (58:7):

أي من سرار ثلاثة إلا هو رابعهم بالعلم

"It means that there is no secret conversation of three people except that He is their fourth by His knowledge."

Al-Baghawi was among the senior Imams of the Shafiʿi school, ascetic, devout, and a worshipper. He authored al-Tahdhib in fiqh and perfected it. He also compiled Sharh al-Sunnah. He died in the year 516 AH, at nearly eighty years of age.

162 - ABU AL-HASAN AL-KARJI (458–532 AH)

NARRATION 344

The scholar Abu al-Hasan Muhammad ibn ʿAbd al-Malik al-Shafiʿi,

student of Sheikh al-Islam al-Harawi, said in his well-known creed, whose opening lines are:

عقيدة أصحاب الحديث فقد سمت ... بأرباب دين الله أسنى المراتب

عقائدهم أن الإله بذاته ... على عرشه مع علمه بالغوائب

وأن استواء الرب يعقل كونه ... ويجهل فيه الكيف جهل الشهارب

"The creed of people of Hadith has lifted them high, to the sublimest ranks in Allah's religion they rise.

Their creed is that the Rabb by His essence, is over His Throne, and knows the unseen

They affirm the Rabb's istiwa' can be rationally understood while its modality remains unknown, like the unknowing of aged elders."

This poem is long more than two hundred verses. Its author, al-Karji, was one of the major jurists of the Shafiʿi madhhab[313]. He died in 532AH

163 - ABU AL-QASIM AL-TAYMI (457–535 AH)

NARRATION 345

The Imam, Hafiz Abu al-Qasim Ismaʿil ibn Muhammad ibn al-Fadl al-Taymi Al-Talhi al-Isbahani, the author of al-Targhib wa al-Tarhib, was once asked about the Attributes of the Rabb, and he said:

[313] I say: He was one of the jurists free from rigid madhhab fanaticism. His biography in al-Shadharat says. He would not recite qunoot in the Fajr prayer and used to say: no sound hadith exists on that. Al-Shafiʿi said: If a hadith is sound, then strike my opinion against the wall. The Hadith he referred to as weak, I have cited in al-Daʿifah no. 1239. Refer to it.

مذهب مالك والثوري والأوزاعي والشافعي وحماد بن سلمة وحماد بن زيد وأحمد ويحيى بن سعيد القطان وعبد الرحمن بن مهدي وإسحاق بن راهويه، أن صفات الله التي وصف بها نفسه ووصفه بها رسوله من السمع والبصر والوجه واليدين وسائر أوصافه، إنما هي على ظاهرها المعروف المشهور، من غير كيف يتوهم فيها، ولا تشبيه ولا تأويل، قال ابن عيينة: كل شيء وصف الله به نفسه فقراءته تفسير.

"The madhhab of Malik, al-Thawri, al-Awzaʿi, al-Shafiʿi, Hammad ibn Salamah, Hammad ibn Zayd, Ahmad, Yahya ibn Saʿid al-Qattan, ʿAbd al-Rahman ibn Mahdi, and Ishaq ibn Rahawayh is that the attributes which Allah described Himself with, and His Messenger described Him with such as hearing, sight, face, two hands, and all other attributes are to be taken upon their apparent meanings, known and familiar, without speculating on their howness, without likening them to creation, and without interpreting them metaphorically. Ibn ʿUyaynah said: Everything Allah described Himself with, its very recitation is its explanation." Then he said:

أي هو على ظاهره لا يجوز صرفه إلى المجاز بنوع من التأويل

"That is, it is taken as it appears and it is not permissible to divert it through metaphors."

The hafiz of his time, Abu al-Qasim, died in 535 AH.

164 - IBN MUHIB

NARRATION 346

The scholar Abu Bakr Muhammad ibn Muhib al-Maliki, in his commentary on the Risalah of Imam Abu Muhammad ibn Abi Zayd, said:

"أما قوله:" إنه فوق عرشه المجيد بذاته "فمعنى فوق وعلى عند جميع العرب واحد. وفي الكتاب والسنة تصديق ذلك، وهو قوله {ثُمَّ اسْتَوَى عَلَى الْعَرْشِ} ، وقال: {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} ، وقال: {يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِم} ."

"As for his statement: 'He is above His Glorious Throne by His essence' the meanings of 'above' (fawq) and 'upon' (ʿala) are the same to all Arabs. The Qur'an and Sunnah affirm this, such as: {Then He rose over the Throne}, {The Most Merciful rose over the Throne}, and {They fear their Rabb from above them}."

He also cited the hadith of the slave girl and the hadith of the Miʿraj to the Lote Tree of the Utmost Boundary, then said:

وقد تأتي لفظة" في "في لغة العرب بمعنى فوق، كقوله: {فَامْشُوا فِي مَنَاكِبِهَا} و {فِي جُذُوعِ النَّخْلِ} و {أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ} قال أهل التأويل: يريد فوقها، وهو قول مالك مما فهمه عمن أدرك من التابعين مما" فهموه عن الصحابة، مما فهموه عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وسلم أن الله في السماء، يعني فوقها وعليها، فلذلك قال الشيخ أبو محمد: "أنه فوق عرشه" ثم بين أن علوه فوق عرشه إنما هو بذاته لأنه تعالى بائن عن جميع خلقه بلا كيف وهو في كل مكان بعلمه لا بذاته. "إذ" لا تحويه الأماكن، لأنه أعظم منها، قد كان ولا مكان

"The word fi (in) in Arabic can sometimes mean 'above/upon,' like: {So walk in its pathways}, {In the trunks of the palm trees}, and {Do you feel secure from Him who is in the heaven} the people of tafsir said: it means above the heaven. This is the statement of Malik, which he understood from the Tabi'un, who understood it from the Companions, who took it from the Prophet ﷺ that Allah is in the heaven, meaning: above it and over it. That is why Shaykh Abu Muhammad said: 'He is above His Throne,' and he clarified that His being above the Throne is by His Essence, because He is distinct from all His creation without a 'how'; and He is in every place by His knowledge, not His Essence, for places do not encompass Him, since He is greater than them. He was before any {created} place existed."

Then he presented a lengthy discussion, until his saying:

"فلما أيقن المنصفون إفراد ذكره بالاستواء على عرشه بعد خلق سمواته وأرضه، وتخصيصه بصفة الاستواء، علموا أن الاستواء هنا غير الاستيلاء ونحوه، فأقروا بوصفه بالاستواء على عرشه، وأنه على الحقيقة لا علي المجاز، لأنه الصادق في قيله، ووقفوا عن تكييف ذلك وتمثيله، إذ ليس كمثله شيء" .

"When the fair-minded became certain that He alone was mentioned as having istiwa over His Throne after creating the heavens and the earth, and He was specified with the attribute of istiwa, they knew that istiwa here was not to be interpreted as 'conquest' or the like. So they affirmed that He is truly described with istiwa upon His Throne in reality, not metaphorically because He is truthful in what He says. And they refrained from discussing the 'how' and likeness, since there is nothing like unto Him."

165 - QADI ABU BAKR IBN AL-ʿARABI (468–543 AH)

NARRATION 347

In his commentary on Surat al-Ahzab, regarding the Ayah: {And you conceal in yourself…} he said:

فهذا مُحَمَّد صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ما عصى ربه لا حال الجاهلية، ولا بعدها، تكرمة من الله وتفضيلا وجلالا، أحله به المحل الرفيع، ليصلح أن يقعد معه على كرسيه للفصل بين" الخلق في القضاء يوم الحق"

"This is Muhammad ﷺ, who never disobeyed his Rabb not in the times of jahiliyyah nor after, As a mark of honor and excellence from Allah he placed him in the highest station, so that he would be fit to sit with Him on His Throne to judge between creation on the Day of Judgment."

He then elaborated in a long passage. I do not know of any basis for this statement from al-Qadi other than the report from Mujahid and Allah knows best.

Ibn al-ʿArabi was one of the major scholars of al-Andalus. He traveled and studied under figures like Tarad al-zaynabi and others. His books became widely known. He died in the early 540s AH.

166 - SHEIKH ʿABDUL QADIR [AL-JILANI] (471–561 AH)

NARRATION 348

Sheikh al-Islam, the master of preachers, Abu Muhammad ʿAbd al-Qadir ibn Abi Salih ibn Janki Doost al-Jili, Shaykh of Iraq, said in his book al-Ghunyah, which is in one volume:

أما معرفة الصانع بالآيات والدلائل على وجه الانتصار، فهو أن يعرف ويتيقن أن الله واحد أحد

"As for knowing the Creator through signs and proofs for the purpose of affirmation, it is to recognize with certainty that Allah is One, Unique..."

Until he said:

"وهو مستو على العرش، محتو على الملك، محيط علمه بالأشياء {إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ} ولا يجوز وصفه بأنه في كل مكان، وينبغي إطلاق ذلك من غير تأويل، وكونه تعالى على العرش فمذكور في كل كتاب أنزل على كل نبي أرسل، بلا كيف" .

"He is established upon the Throne, encompassing all sovereignty, His knowledge surrounding all things - {'To Him ascends good words, and righteous deeds He elevates'} [35:10]. It is impermissible to describe Him as being in every place. Rather, this must be stated without ta'wil. That He is upon the Throne is mentioned in every Book revealed to every Prophet sent, without specifying modality."

I heard Hafiz Abu al-Husayn say: I heard Sheikh ʿIzz al-Din ibn ʿAbd al-Salam in Egypt say: "We don't know of anyone whose karamaat are as frequently and multiply attested as those of Sheikh ʿAbd al-Qadir,

may Allah have mercy on him.

He died in 561 AH.

[**Translator's note:** Karamaat are a form of miracles given to the close friends of Allah and Ahlus-sunnah are in agreement that this is reality that exists and occurs, perhaps a righteous scholar drinks poison and nothing from it affects him, Or he takes from his food however the weight doesn't decrease, Or perhaps a scholar dies and the very next day vegetation grows from his grave, Many examples of cases like this have been narrated in contrast to the extremism the Suffiyyah have fallen into, Some of which claiming that their shuyukh have complete knowledge of the unseen or even the ability to snatch souls from the Angel of death! This is not Karamat, this is exaggeration and lie, Allah's refuge is sought].

167 - SHAYKH ABU AL-BAYAN (D. 551 AH)

He was the Sheikh, exemplar, and ascetic, Abu al-Bayan Ibn Nabn (Muhammad ibn Mahfuz al-Sulami al-Hawrani, then al-Dimashqi al-Shafiʿi), a linguist and Sheikh of the Sufi Bayaniyah order, known for affirming the divine attributes, opposing the people of Kalam, and criticizing the negators. He had many sayings in this regard.

NARRATION 349

ʿAbd al-Khaliq ibn ʿAbd al-Salam al-Qadi narrated to us, from Imam Abu Muhammad Ibn Qudamah, who said: Abu al-Maʿali Asʿad ibn al-Munja told me:

كنت يوماً عند الشيخ أبي البيان رحمه الله تعالى فجاءه ابن تميم الذي يدعي الشيخ الأمين، فقال له الشيخ بعد كلام جرى بينهما: ويحك، الحنابلة إذا قيل لهم: ما الدليل على أن القرآن بحرف وصوت؟ قالوا: قال الله كذا، وقال رسوله كذا، وسرد الشيخ الآيات والأخبار، وأنتم إذ قيل لكم:

ما الدليل على أن القرآن معنى "قائم" في النفس؟ قلتم: قال الأخطل "إن الكلام لفي الفؤاد" إيش هذا الأخطل؟! نصراني خبيث بنيتم مذهبكم على بيت شعر من قوله، وتركتم الكتاب والسنة!.

"I was once with Shaykh Abu al-Bayan may Allah have mercy on him when Ibn Tamim, who claimed to be 'the trustworthy shaykh', came to him. After an exchange of words, the Shaykh said to him: 'Woe to you! The Hanbalis, when asked: What is the evidence that the Qur'an is with letters and voice? They reply: Allah said such and such, and the Messenger said such and such. Then the Shaykh cited the Ayaat and narrations. But you, when asked: What is the evidence that the Qur'an is a meaning residing in the self? You reply: The poet al-Akhtal said, "Speech is in the heart." Who is this Akhtal?! A filthy Christian! You built your creed on a line of poetry from him and abandoned the Qur'an and Sunnah!'"[314]

Abu Muhammad al-Khushshab, the grammarian of Iraq, said: I thoroughly searched the collected poetry of al-Akhtal and never found that line.

I say: The issue of the Qur'an being the Speech of Allah has its proper place, and it is subtle. But it suffices the Muslim to believe in the noble Qur'an, Glorified be the one who revealed it, that it is the Speech of Allah, uncreated, and that it is exactly what the Originator, the Most High, spoke with. Our recitation, voices, and utterances are created. But Allah's speech is an attribute of His among his essential attributes. Its modality is unknown. The Words of Allah will never be exhausted even if the sea were ink, replenished by seven more seas. So we do not encompass anything of His knowledge, except what He wills. Sheikh Abu al-Bayan died in the year 551 AH.

[314] I say Its chain is sound. Abu al-Maʿali Asʿad also known as Muhammad ibn al-Munja was among the skilled Hanbali jurists. Many scholars heard from him, including Hafiz al-Mundhiri, and Ibn Qudamah took fiqh from him. He died in 606 AH. And Abu Muhammad Ibn Qudamah, the renowned Imam al-Maqdisi, is too well-known to require mention. ʿAbd al-Khaliq ibn ʿAbd al-Salam was Abu Muhammad al-Baʿlabakki a scholar of fiqh, piety, and humility. He died in 696 AH at the age of 93.

168 - AL-QURTUBI (D. 671 AH)

The Imam, ʿAllamah Abu ʿAbd Allah al-Qurtubi, the author of the great Tafsir.

NARRATION 350

He said regarding the Ayah {Then He rose over the Throne}:

"هذه مسألة قد بينا فيها كلام العلماء في كتاب" الأسنى في شرح الأسماء الحسنى "وذكرنا فيها أربعة عشر قولاً

"This is an issue we have clarified in our book al-Asna fi Sharh al-Asmaʾ al-Husna, where we mentioned fourteen different positions." Then he said:

وقد كان السلف الأول رضي الله عنهم لا يقولون بنفي الجهة ولا ينطقون بذلك، بل نطقوا هم والكافة بإثباتها لله تعالى كما نطق كتابه وأخبرت رسله، ولم ينكر أحد من السلف الصالح أن استواءه على عرشه حقيقة، وخص عرشه بذلك لأنه أعظم مخلوقاته، وإنما جهلوا كيفية الاستواء، فإنه لا يعلم حقيقة كيفيته. قال الإمام مالك: الاستواء معلوم، يعني في اللغة، والكيف مجهول، والسؤال عنه بدعة" .

"The Salaf may Allah be pleased with them did not deny direction (jihah), nor did they speak against it. Rather, they and the masses affirmed it for Allah, as His Book declared, and His Messengers reported. No one among the righteous Salaf denied that His istiwaʾ upon His Throne is real. The Throne was specified because it is the greatest of His creations. They were only ignorant of the how of istiwaʾ, for its true modality is unknown. Imam Malik said: 'Istiwaʾ is known, Meaning in language and the how is unknown, asking about it is an innovation.'"

NARRATION 351

Al-Qurtubi also said in al-Asna:

"الأكثر من المتقدمين والمتأخرين -يعني المتكلمين- يقولون: إذا أوجب تنزيه الباري جل جلاله عن الجهة والتميز فمن ضرورة ذلك ولواحقه اللازمة عند عامة العلماء المتقدمين، وقادتهم المتأخرين تنزيه الباري عن الجهة، فليس لجهة فوق عندهم، لأنه يلزم من ذلك عندهم أنه متى اختص بجهة أن يكون في مكان وحيز، ويلزم على المكان والحيز الحركة والسكون للتميز والتغير والحدوث. هذا قول المتكلمين"
.

"Most of the earlier and later mutakallimeen say: if one affirms that Allah is exalted above having a direction or spatial distinctness, then by necessity they must affirm that He is free of direction. Thus, according to the vast majority of early and late scholars, there is no above for Allah for that would entail that He occupies a place or space, which necessitates movement, stillness, change, and occurrence. This is the position of the Mutakallimeen."

I say: Yes, this is what the deniers of Allah's highness rely on. But they turned away from the Qur'an, the Sunnah, the statements of the Salaf, and the innate fitrah of all creation. What they claim applies to created bodies. But Allah Exalted be He has no like. The necessary implications of the explicit texts are true, but we do not utter expressions unless they are supported by narration. And we say: We do not accept that Allah being above His Throne above the heavens requires that He be in a place or direction. What is beneath the Throne can be called place or direction, but what is above it is not. And Allah is above His Throne, as unanimously agreed upon by the early generations, and transmitted from them by the Imams. They stated this in refutation of the Jahmiyyah who said: "He is in every place," using as evidence His saying: {He is with you}. These two sayings were the ones present during the time of the Tabiʿin and their followers, and both are, in general, reasonable. As for the third view, which emerged later, it says: 'Allah is neither within places, nor outside of them; He is not above His Throne, nor connected to creation, nor separate from

it. His sacred Essence is not contained, nor distinct from His creation; He is not within directions, nor outside of directions' and so on. This is something that cannot be rationally grasped or understood, and it directly contradicts the clear Ayaat of the Qur'an and authentic narrations.[315] So flee with your religion! Beware of the opinions of the mutakallimun. Believe in Allah and what has come from Allah in the way Allah intended. Entrust your affair to Allah. There is no power nor might except with Allah.

The book is complete, and all praise is due to Allah alone.

May Allah send abundant peace and blessings upon our master Muhammad, his family, and his companions. Allah is sufficient for us, and He is the best disposer of affairs.

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[315] I say: Yes, such statements are only understood by those who believe in Wahdat al-Wujood (the unity of existence) the belief that the Creator and creation are one and the same. According to them, there is no such thing as a "Creator" or a "creation," rather everything you see with your eyes is Allah! Exalted is Allah far above what the wrongdoers claim, A great exaltation. It is likely that Jahm and others like him from the early proponents of such ideas, when they said, "Allah is in every place" and "He is not above the Throne," were subtly planting the seeds of this Wahdat al-Wujud doctrinal idea which ultimately denies the very existence of a distinct Creator, exalted and blessed be He. But they did so in a devious and concealed manner. That is why the Salaf strongly condemned him and his followers. Some even stated, such as was mentioned earlier in the biography [19] of Imam Ibn al-Mubarak and others that the Jahmiyyah claimed: "Allah is nothing!" So what would the righteous Salaf say if they were to hear what some of today's extreme Sufis declare from the pulpits: "Allah is not above, not below, not to the right, not to the left, not in front, not behind, not within the world, nor outside of it!" So believe, O Muslim, in what has come from Allah and His Messenger, according to what has been clarified by the righteous Salaf from the Companions, the tabi'un, and the leading Imams of ijtihad and you will be among the rightly guided, like them. All praise is due to Allah, Rabb of the worlds.

- Damascus, 1st Rabi al-Awwal 1392 AH

Muhammad Nasir al-Deen al-Albani

GLOSSARY

Salaf - The first three generations of scholars, namely the companions, their successors and so on

Khalaf – The scholars who came after the Salaf

Tashbih – To liken Allah to his creation

Tamthil – To equate Allah with his creation

Mushabbiha – Those who liken Allah to his creation

Jism – Meaning a body however the philosophers have given multiple meanings to it such as something composed of matter, something with a thickness and density, something that is established with attributes and an essence etc

Ta'wil – Generally in the context of Aqeedah refers to interpretation outside of the apparent meaning

Kayfiyyah – The howness of a particular thing

Haqiqah – Something real/ The reality of a particular thing

Majaz – Metaphor

Makan – A place/ Location

Dhahir – The obvious/Apparent meaning

Ilm al-kalam – A form of philosophy used by the people of innovation to comprehend and understand matters of Aqeedah

Mutakallimeen – Scholars of ilm al-kalam

Uluw – Highness

Fawqiyyah – Above-ness

Jahmiyyah – A sect founded by Jahm ibn Safwan, they had different factions but generally agreed it is impermissible to describe Allah with anything at all to the extent some would negate two opposites saying, "Allah is neither existent nor non-existent".

Mu'tazliah – The followers of Waasil bin Ataa, they claim to affirm the names of Allah but reject his attributes, they say his attributes such as knowledge, power, will and so on all just refer to his essence. They also claimed the Qur'an was created. According to them the one who commits a major sin is neither a believer nor a disbeliever, rather he is in a rank between the two.

Asha'irah– From the followers of Abu Hassan al-Ash'ari although the sect went through later evolutions and changes as time went on. Essentially, they affirm the attributes such as knowledge, Power, Hearing etc however as for attributes such as rising, Descending, hands, Eyes, the face etc they claim these are mere metaphors and thus in its reality deny them. They also hold a similar position to the mu'tazliah in regards to the Qur'an, however more subtle and ambiguous stating "The speech of Allah is without letters or sound and established inside his self and this is uncreated, as for what was recited with letters and sounds in the Arabic language then this is created".

Marfu' – A narration traced back to the Prophet (Peace be upon him)

Mawquf – A narration traced back to a companion

Maqtu' – A narration traced back to a tabi'I (student of a companion)

Mutawatir – A mass transmitted narration, due to the extent of such it is impossible for all the narrators to have agreed upon a lie. Each stage in the chain must reach a particular number in order to be considered mutawatir.